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XENOPHON'S MEMORABILIA.

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XENOPHON'S MEMORABILIA;

CHIEFLY FROM THE TEXT OF KÜHNER:

WITH NOTES,

BY THE

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INTRODUCTION.

In the Memorabilia, or Reminiscences, Xenophon professes to give specimens of the conversations of Socrates, and particulars of his life, so far as they bear on the question of the truth or falsehood of the indictment on which he was brought to trial. The charge against him may be regarded as threefold: he was accused first of disbelieving in the recognized Gods of Athens; secondly, of introducing new divinities; and thirdly, of corrupting the Athenian youth. To these charges Xenophon professes to reply. Socrates, he observes, *did* believe in the usual Gods, for he sacrificed at the public altars of the city, which were used by all other citizens[1], and not only himself acted on the direction given by the Delphic priestess to conform to the state customs in religion (*νόμῳ πόλεως ποιοῦντας εὐσεβῶς ἂν ποιεῖν*), but advised his friends as well to conform to this rule[2]. A similar remark is made in Xenophon's Apologia[3]. This argument does not, of course, amount to demonstration. The conduct of Socrates might be explained on the hypothesis

[1] I. i. 2. [2] I. iii. 1. [3] Section ii.

that although he used the state altars, his sacrifices and prayers were addressed, in reality, to other than the state Gods. A sacrifice at the altar of Zeus does not necessarily imply perhaps a belief in the existence of an actual Zeus corresponding to the God of the popular theology, only a belief in the existence of some God or other, scarcely in all cases so much even as that. However, the question might hardly perhaps admit a demonstrative proof, and Xenophon's argument was as strong as the nature of the case allowed. The whole matter, indeed, appears involved in some confusion, nor does it seem absolutely clear what the assertion of the accuser meant. At all events Plato in his Apologia[4] represents Socrates as asking Melētus whether he charged him with believing in Gods other than those of Athens, or disbelieving in their existence entirely (*νομίζω εἶναι θεούς, οὐ μέντοι οὔσπερ γε ἡ πόλις, ἀλλ' ἑτέρους*—and *λέγω ὡς τὸ παράπαν οὐ νομίζεις θεούς*). And Xenophon adduces arguments[5] which certainly do nothing more than prove his belief in some divinity, without identifying that divinity with the objects of the popular worship. One may doubt, indeed, whether Socrates would consider his acquiescence in the usual worship of his fellow-citizens to imply a belief in the exact objects of their adoration. He certainly speaks of a tacit reception of the popular mythology, from the impossibility of sifting it to ascertain the proportion of truth and falsehood contained in it. It seems probable that Socrates did not believe in the recognized Gods; but the matter is one of great obscurity.

[4] Apol. 26 C. [5] I. i. 5.

The second count in the indictment was, as already mentioned, that Socrates introduced new divinities. This charge arose mainly from the assertion of Socrates that he received warnings from "the divine" (*τὸ δαιμόνιον*). Xenophon, in reply[6], observes that there was nothing peculiar or heterodox in this, for others believe in augury, omens, and the like; believe, that is, that through the instrumentality of birds, sounds, &c., the Gods disclose to men future events. It is not the birds or sounds which convey this knowledge of the future, but the divine power through their means. This was all that Socrates meant when he spoke of the intimations given him by the divine (*τὸ δαιμόνιον*). These remarks coincide with a passage in the Apologia (Xenophon's) where Socrates argues that as *τὸ δαιμόνιον* was a divine voice, and the sounds of birds from which auguries were drawn were also voices, there was nothing peculiar in his views on this point. In the Apologia of Plato this count in the indictment is virtually passed over without any answer.

The third charge against Socrates was, that he corrupted the morals of the Athenian youth. Xenophon refutes this by showing that Socrates was himself temperate and otherwise virtuous, and by example and precept dissuaded his associates from vicious living[7]. Nor, again, did he generate in his followers a contempt for the political institutions of their country[8]; nor could he be fairly held responsible for the subsequent conduct of some of his former hearers, such as Critias and Alcibiades[9]. He did not, as was falsely asserted, inculcate want of

[6] I. i. 3. [7] I. ii. passim. [8] I. ii. 9. [9] I. ii. 12.

respect to fathers and kinsmen [1], nor show himself an advocate of unconstitutional tyranny [2]. The charge therefore of corruption fell to the ground. The formal defence of Socrates ends here. In the remaining portion of the work Xenophon's aim was thoroughly to explain the character of Socrates by detailing his theories, conversations, and acts. His views on prayer [3], and sacrifice [4], and the providential government of the world [5] are given. His theory of temperance is stated [6], and of sobriety [7]. Affection for one's parents is urged [8], and brotherly regard [9]; the excellence of friendship is pointed out [10], and so on. There are various conversations given, one for instance with Aristippus, where the theory of pleasure is discussed [11]. Elsewhere a general's duties [12] and those of a cavalry officer [13] are investigated. Such is a general outline of the contents of the Memorabilia. Xenophon's object is plain: to show that Socrates was not simply great as a negative controversialist; that he did not only exert his wonderful powers of refutation, but had a positive side as well; that he was not a mere destroyer of other men's work, but a builder of work himself.

Those who have drawn their views of Socrates from the aspect of him given by Plato, will see at once the great difference between the portraits. In Plato, Socrates is a negative teacher; he displays unrivalled powers of refutation, and wields a matchless elenchus. For instance,

[1] I. ii. 49. [2] I. ii. 56. [3] I. iii. 2. [4] I. iii. 3.
[5] I. iv. 3. [6] I. v. [7] I. vi. 6. [8] II. ii.
[9] II. iii. [10] II. iv. [11] II. i. [12] III. i.
[13] III. iii.

in the Theætetus the various definitions of knowledge are examined; in the Laches sundry accounts of bravery are reviewed. These various definitions are all found to be untenable, but no further progress is made. This in truth appears to have been the great excellence of Socrates. To lay hold of men who fancied they could give off-hand replies to his questions, to show how little able they were really to reply to those questions, to set them thinking when they found the conventional views acquiesced in by them so long to be untenable, to rouse them to independent reflection, and stir up their slumbering minds, this seems to have been his great office. This, at all events, is the character he sustains in Plato's dialogues. In Xenophon's portraiture there is little of this: *here* he is a positive teacher, explains duties, is more dogmatic and practical. Which, then, is the real Socrates? the Socrates of Xenophon, or the Socrates of Plato? or is he a combination of the two—*βρότειος ἢ θεόσυτος ἢ κεκραμένος*? Plato was a great speculative genius, and Xenophon a man of the world, whose forte lay rather in active occupation than in the speculations of the closet. Plato, therefore, was far likelier to have dressed up this central figure of his Dialogues with something of his own gorgeous array than Xenophon, who probably had no great head for abstruse discussion. This would, of course, be some argument for the greater truthfulness of the Xenophontic Socrates. But, in truth, there does not appear to be much discrepancy between the two accounts. Xenophon had a definite purpose in his work, and naturally laid the greater stress on that

side of the character of Socrates which suited his purpose best. Wishing to prove that Socrates did not corrupt the youth of Athens, he was naturally anxious to show that the teaching of the philosopher was positive and practical, and that its result would be an actual advancement in virtue. But there are not wanting in the Memorabilia indications that this was not the only phase of the teaching of Socrates. Xenophon hints that the conversation of his master often ran in more speculative channels: *αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἂν ἀεὶ διελέγετο σκοπῶν τί εὐσεβές, τί ἀσεβές, τί καλόν, τί αἰσχρόν, κ.τ.λ.* The discussion of these and similar topics would, no doubt, take the Platonic form of negative results mainly; but to enter into them beyond an incidental notice would be foreign to the writer's purpose. So far, then, there is not of necessity any discrepancy between the writers. But I think it must be admitted that in one or two points there is a clear difference between the two narrators. For instance, in a conversation with Aristippus[1] on the good and the beautiful, Socrates asserts that that is good and beautiful which is properly adapted for the use for which it is intended; but that as for any abstract good, which was good for no end, he neither knew any such, nor cared to know. This is, of course, a perfectly intelligible theory, but to those who are acquainted with the Socrates of Plato it has an unfamiliar ring: *he* would denounce any such theory as mean and low; there must be, he would argue, some abstract good and beautiful, by

[1] III. viii. 3.

participation in which all that is good and beautiful in the phenomenal world is made so. Again, in another conversation with Aristippus, Socrates points out that inordinate indulgence in youth of the passions and appetites is reprehensible because it involves the loss of future happiness; and that virtuous training in early years, although irksome at first, will be compensated by subsequent pleasure and greater eventual satisfaction. But Plato, in the main, represents him as advocating a transcendental virtue, a virtue regarded absolutely, without respect, that is, to its influence on the individual, in the way of happiness or the reverse. There can be, I think, little doubt that Xenophon more accurately represents the views of the historical Socrates.

The text of this edition nearly corresponds with that of Kühner, differing from it in a very few points only, where he has conjecturally emended the text, or has not, as I think at least, sufficient reasons for the reading adopted. I append the passages where my text differs from his.

			Kühner.	This Edition.
I.	ii.	31	οὐδέ	οὔτε
I.	iv.	2	οὔτ' εὐχόμενον	omitted
I.	iv.	11	οἷς	omitted
I.	iv.	16	ὅτι omitted aft. οὐχ ὁρᾷς	ὅτι retained
II.	i.	8	[ἔργου]	ἔργου without brackets
II.	vi.	39	ποιεῖν	θηρᾶσθαι
II.	vii.	6	ἔφη	omitted
II.	ix.	4	ἂν ἔδωκε	ἄν omitted
III.	i.	4	[οὕτως]	οὕτω without brackets
III.	v.	11	ὅπη	ὅποι
III.	ii.	1	[καὶ . . . . ἕξεται]	without brackets
III.	iv.	5	ἐξευρίσκητε	ἐξευρίσκηται

			Kühner.	This Edition.
III.	v.	16	*οὕτω*	*οὗτοι*
III.	ix.	9	[*ὅλως . . . . μέντοι*]	without brackets
III.	xi.	10	*ἀρεστοί*	*ἄριστοι*
III.	xiii.	2	[*φησί*]	without brackets
III.	xiii.	4	*βλακίστατος*	*βλακώτατος*
III.	xiv.	1	*ἠσχύνοντο τό τε μή*	*τό* omitted
IV.	ii.	12	[*ἔφη*]	without brackets
IV.	ii.	14	*τό*	omitted
IV.	iv.	5	*εἰδέναι*	*εἶναι*
IV.	vii.	4	[*τῶν*] *νυκτοθηρῶν*	*τῶν νυκτοθηρῶν*

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ.

BOOK I.

CHAPTER I.

1. *Πολλάκις ἐθαύμασα, τίσι ποτὲ*[1] *λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι*[2] *Σωκράτην, ὡς ἄξιος εἴη*[3]

[1] *τίσι ποτέ.* The more regular construction here would be *οἵστισι*, as *τίς* is properly the interrogative particle, and *ὅστις* the relative. But for the sake of liveliness, the sentence is made quasi-interrogative. Sometimes the two forms are combined in the same sentence: cf. Plato, Gorg. 448 E, *ἀλλ' οὐδεὶς ἐρωτᾷ ποία τις εἴη ἡ Γοργίου τέχνη, ἀλλὰ τίς καὶ ὁντινα δέοι καλεῖν τὸν Γοργίαν.* The particle *ποτέ* is one of *time*, and through its dialectic form *κοτέ* is connected with the Latin *quando*, and probably therefore is the temporal adverb of *τίς*. It is added to interrogatives, like our "ever," expressing astonishment or impatience. Cf. *ὅτῳ ποτὲ τρόπῳ τοῦτο ἐγένετο*, "how ever did this come to pass?"

[2] *οἱ γραψάμενοι.* Γράφεσθαι is to be carefully distinguished from *γράφειν*. It means "to indict," probably in accordance with the usual force of the middle "to get something done for one." Ὁ *γραφόμενος* would be "the man who gets a charge officially committed to writing." These accusers were Melêtus, Anytus, and Lycon. The former took that part of the charge which related to religion, and the others the second point in the indictment, whereby Socrates was accused of corrupting the youth of Athens. Plato (Apol. Socr. 23 E) says that Melêtus was the spokesman for the poets, Anytus for the craftsmen and statesmen, and Lycon for the orators, all alike being roused to hatred by the exposure of their pretended knowledge and real ignorance, at the hands of Socrates.

[3] *ὡς ἄξιος εἴη.* The optative is

θανάτου τῇ πόλει[4]. *Ἡ μὲν γὰρ γραφὴ*[5] *κατ' αὐτοῦ τοιάδε τις*[6] *ἦν· ἀδικεῖ Σωκράτης οὓς μὲν ἡ πόλις*[7] *νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσφέρων· ἀδικεῖ δὲ καὶ*[8] *τοὺς νέους διαφθείρων.*

2. *Πρῶτον μὲν οὖν*[9], *ὡς οὐκ ἐνόμιζεν οὓς ἡ πόλις νομίζει θεούς, ποίῳ ποτ' ἐχρήσαντο τεκμηρίῳ; θύων*

that of the *oratio obliqua*, as representing the words or argument of the prosecutors addressed to the Athenians.

[4] *τῇ πόλει.* "At the hands of the state." Cf. Eurip. Hec. 309, *ἡμῖν Ἀχιλλεὺς ἄξιος τιμῆς*, "at our hands."

[5] *Ἡ μὲν γὰρ γραφή.* The *μέν* has no *δέ* answering to it, as it generally has; but *δέ* is sometimes omitted when the clause to which *μέν* is opposed is easily supplied by the reader from the general sense. The idea here is, that the *accusation* on the one hand (*μέν*, cf. *εἷς, μία, ἕν*) ran in the terms put down; but the *proofs* of the prosecutors on the other hand (*δέ*, cf. *δύο*) failed to substantiate it. *Δέ* is also omitted when the sentence is not finished as the author intended, but in some other way. Cf. Thucyd. ii. 74, *πρῶτον μέν*, and subsequently *τοσαῦτα ἐπιθειάσας καθίστη ἐς πόλεμον τὸν στρατόν*, instead of *ἔπειτα δὲ καθίστη*, &c.

[6] *τοιάδε τις.* The indefinite pronoun *τις* is added to adjectives to qualify them, and make them less positive. The sense here is, "Something of the following kind." Cf. Plato, Leg. 678 B, *ἐν παμπολλῷ τινὶ χρόνῳ*.

[7] *οὓς μὲν ἡ πόλις.* Stallbaum remarks that *τοὺς θεοὺς νομίζειν* means to acquiesce in the claims of the usually recognized gods, but that *θεοὺς νομίζειν* without the article is, "to believe in the existence of gods." If so, the words here mean, "not believing that those gods exist which the city believes to exist." Others construe, "not acquiescing in the gods whom the State recognizes," making *νομίζειν θεούς* to be "to receive as deities," and *ἡγεῖσθαι θεούς* "to believe in their existence." I am inclined to think Stallbaum right. But in truth the words of the indictment seem ambiguous; for Socrates (Apol. 26 C) is represented by Plato as not knowing, or professing not to know, whether his accusers really asserted him to be an atheist, or to believe in Gods different from the recognized deities.

[8] *ἀδικεῖ δὲ καί.* The *δέ* here connects the second clause with the former, for *ἕτερα δέ* answers to *οὓς μέν*. *Καί* of course is "also." With the first *ἀδικεῖ*, *μέν* is omitted. Cf. III. viii. 7, *πολλάκις γάρ*, &c.

[9] *πρῶτον μὲν οὖν.* The *μέν* is virtually without a corresponding *δέ*, at all events until the beginning of chap. ii., *θαυμαστὸν δὲ φαίνεται*, where the second count of the indictment is discussed. Just below, *ὡς οὐκ ἐνόμιζεν* is, "(as to their assertion) that," &c.

τε γὰρ φανερὸς ἦν[10] *πολλάκις μὲν οἴκοι*[11]*, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικῇ χρώμενος οὐκ ἀφανὴς ἦν· διετεθρύλητο γὰρ, ὡς φαίη Σωκράτης τὸ δαιμόνιον*[12] *ἑαυτῷ σημαίνειν· ὅθεν δὴ*[13] *καὶ μάλιστά μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καινὰ δαιμόνια εἰσφέρειν.* 3. *Ὁ δ' οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων, ὅσοι μαντικὴν νομίζοντες οἰωνοῖς τε χρῶνται καὶ φήμαις καὶ συμβόλοις*[14] *καὶ θυσίαις· οὗτοί τε*

[10] *θύων τε γὰρ φανερὸς ἦν.* This does not mean, by an inverted construction, that it was known that he offered sacrifices; it is rather, "he was openly seen in the act of sacrificing," it was "plain for all folk to see."

[11] *οἴκοι.* This adverb is the old dative of *οἶκος*; that case originally being formed with a short vowel (*οι*), as that of the declension in *η* was formed in *ε* (*ει*). Cf. *αὐτοβοεί* (*βοή*), *ἀμαχεί* (*μάχη*). In the *αὐλή*, or open court in the interior of a Greek house, an altar was generally placed. Cf. Plato, Repub. 308 C, *τεθυκὼς γὰρ ἐτύγχανεν ἐν τῇ αὐλῇ.*

[12] *τὸ δαιμόνιον.* There is a good deal of difficulty about the meaning of Socrates, when he spoke of a supernatural agency (*δαιμόνιον*) warning him. He describes it as an inward monitor, never urging him to any course, but only dissuading him from certain acts at various times; it was an inward voice. Cf. *φωνή τις γιγνομένη ἡ ὅταν γένηται ἀεὶ ἀποτρέπει με τούτου ὃ ἂν μέλλω πράττειν, προτρέπει δὲ οὔποτε*, Plato, Apol. 31 D; and for instances, take Memor. IV. viii. 5, where Socrates mentions that he was prevented by the monitor from preparing a defence to the charge against him. Also Plato Apol. 31 D, where Socrates explains his standing aloof from political life, out of regard to its warnings. Both Socrates and Plato speak of it playfully; but this does not prove that Socrates and his friends were not convinced of the reality of its existence. I think Socrates was thoroughly in earnest in his belief, and that he considered this direct intimation of the divine will a singular privilege. Men often speak playfully and lightly of their most earnest convictions, sometimes through shame at their very earnestness.

[13] *ὅθεν δή.* Δή seems the strong form of *δέ*, and so would draw marked or exclusive attention to the second point, the first being either mentioned slightly, or not at all, although of course it must be tacitly inferred. Ὅθεν δή would strictly be, "whence (passing over other points and coming to) *this*." The particle is practically added to adjectives and adverbs, to intensify the meaning. Here translate, "the very point whence." So *πλεῖστα δή*, "the *very* most." Καί qualifies *μάλιστα*, "absolutely to the greatest extent."

[14] *φήμαις καὶ συμβόλοις.* Φήμη includes any omen of the future conveyed by the voice. Prophetic utterances, oracles, chance

γὰρ ὑπολαμβάνουσιν οὐ τοὺς ὄρνιθας[15] οὐδὲ τοὺς ἀπαντῶντας εἰδέναι τὰ συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς διὰ τούτων αὐτὰ σημαίνειν, κἀκεῖνος δὲ οὕτως ἐνόμιζεν. 4. Ἀλλ' οἱ μὲν πλεῖστοί φασιν ὑπό τε τῶν ὀρνίθων καὶ τῶν ἀπαντώντων ἀποτρέπεσθαί τε καὶ προτρέπεσθαι· Σωκράτης δέ, ὥσπερ ἐγίγνωσκεν, οὕτως ἔλεγε· τὸ δαιμόνιον γὰρ ἔφη σημαίνειν. Καὶ πολλοῖς τῶν ξυνόντων[16] προηγόρευε τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὡς τοῦ δαιμονίου προσημαίνοντος· καὶ τοῖς μὲν πειθομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πειθομένοις μετέμελε. 5. Καίτοι τίς οὐκ ἂν ὁμολογήσειεν αὐτὸν βούλεσθαι μήτ' ἠλίθιον μήτ' ἀλαζόνα φαίνεσθαι τοῖς συνοῦσιν; ἐδόκει δ' ἂν[17] ἀμφότερα ταῦτα, εἰ προ-

words of good or ill omen, casually let fall, would all be instances. Σύμβολα are indications derived from accidental occurrences, such as thunder, lightning, meeting ill-omened animals on a journey, &c. These are referred to in τοὺς ἀπαντῶντας. In the Agamemnon (l. 144) Æschylus speaks of the appearance of two eagles to the Atreidæ on their march as ξύμβολον; but this would rather be included here under οἰωνοῖς.

[15] οὐ τοὺς ὄρνιθας. The infinitive is usually negatived by μή, but verbs of thinking (νομίζω, ἡγοῦμαι, ὑπολαμβάνω) often take οὐ, as here, when ἀλλά follows, and there is a strong contrast, "not the birds, but," &c.

[16] τῶν ξυνόντων. Xenophon does not speak of *the disciples* of Socrates, for he never professed to give formal instruction as others did (cf. Mem. I. ii. 3). There was, properly speaking, no Socratic school, as there was an Eleatic or Megaric. Socrates talked with any one, and his friends who were chiefly attached to him, accompanied and listened to him.

Plato, from his way of mentioning this inward monitor, gives one the idea, in the main, that its warnings were confined to Socrates' own individual acts. In the Theages however (128 D), a friend of Socrates, Charmides, is represented as consulting him, and Socrates, instantly perceiving the voice, dissuaded him from the course he thought of adopting. The dialogue however is regarded as spurious by most, but Xenophon clearly here extends the functions of the monitor, and represents the friends of Socrates as warned by it through him.

[17] ἐδόκει δ' ἄν. The general way of expressing "would have" is by an aorist with ἄν; the imperfect meaning "would," with a reference to present time rather than a past. Sometimes the two forms are combined, when the meaning requires it; for instance,

ἀγορεύων ὡς ὑπὸ θεοῦ φαινόμενα κᾷτα ψευδόμενος ἐφαίνετο. Δῆλον οὖν, ὅτι οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν. Ταῦτα δὲ τίς ἂν ἄλλῳ πιστεύσειεν ἢ θεῷ; πιστεύων δὲ θεοῖς πῶς οὐκ εἶναι θεοὺς[18] ἐνόμιζεν; 6. Ἀλλὰ μὴν ἐποίει καὶ τάδε πρὸς τοὺς ἐπιτηδείους· τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε καὶ πράττειν[19], ὡς ἐνόμιζεν ἄριστ' ἂν πραχθῆναι· περὶ δὲ τῶν ἀδήλων, ὅπως ἂν ἀποβήσοιτο[20], μαντευσομένους ἔπεμπεν, εἰ ποιητέα. 7. Καὶ τοὺς μέλλοντας[21] οἴκους τε καὶ πόλεις καλῶς οἰκήσειν μαντικῆς ἔφη προσδεῖσθαι[22]· τεκτονικὸν μὲν γὰρ ἢ χαλκευτικὸν ἢ γεωργικὸν ἢ ἀνθρώπων ἀρχικὸν ἢ τῶν τοιούτων ἔργων

Soph. Œdip. Rex 433, οὐδ' ἱκόμην ἔγωγ' ἂν εἰ σὺ μὴ 'κάλεις, "I would not have come, if you had not *continually summoned* me." So here, I think, the imperfect is used, because there is an idea of Socrates' appearing foolish continually, whenever the occurrence happened.

[18] πῶς οὐκ εἶναι θεούς. See above on θεοὺς νομίζων. There seems some confusion here. The charge against Socrates was, apparently, not that he disbelieved in gods altogether, but only in the recognized gods. Here Xenophon speaks as though he were accused of entire disbelief in any deity. At all events his arguments disprove nothing more; they show that Socrates believed in some Gods, but not necessarily the usual Gods of Greece.

[19] καὶ πράττειν. "(Not only to discuss them, but) also to do;" for this is easily gathered from the next words, ὡς ἐνόμιζεν ἄριστ' ἂν πραχθῆναι. It is virtually like the phrase in Thucydides (ii. 93), ὡς ἔδοξεν οὕτω καὶ ἐχώρουν εὐθύς.

[20] ὅπως ἂν ἀποβήσοιτο. The ἄν here is to be taken with ἀποβήσοιτο, not with ὅπως, for then a subjunctive would be required; and if ἀποβήσοιτο were the optative of the *oratio obliqua*, there would be no ἄν at all. Compare below οἷς ἂν ὦσιν ἵλεῳ, where οἷς ἄν is "quibuscunque." In I. iii. 2 there is εἴ ἄλλο τι εὔχοιντο τῶν φανερῶς ἀδήλων ὅπως ἀποβήσοιτο, where the optative is used because the matter is viewed rather in relation to those who offered the prayer, than as a mere statement of facts. In other words, it is due to the *oratio obliqua*.

[21] Καὶ τοὺς μέλλοντας. This use of καί is to be noticed. There is not here introduced a new fact or statement, but an instance or illustration of the preceding remark. Καί is therefore explanatory. Kühner quotes a good instance from Xen. Anab. V. ii. 29, οἱ Ἕλληνες ψευδενέδραν ἐποιήσαντο. Καὶ ἀνὴρ προσεποιεῖτο τοὺς πολεμίους πειρᾶσθαι λανθάνειν, "*So accordingly* a man," &c.

[22] προσδεῖσθαι. "Want . . . besides (πρός)" the usual appliances.

ἐξεταστικὸν ἢ λογιστικὸν ἢ οἰκονομικὸν ἢ στρατηγικὸν γενέσθαι, πάντα τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμῃ[23] αἱρετέα ἐνόμιζεν εἶναι· 8. τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς καταλείπεσθαι, ὧν οὐδὲν δῆλον εἶναι[24] τοῖς ἀνθρώποις. Οὔτε γάρ τοι τῷ καλῶς ἀγρὸν φυτευσαμένῳ δῆλον, ὅστις καρπώσεται· οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον, ὅστις οἰκήσει· οὔτε τῷ στρατηγικῷ δῆλον, εἰ συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλὴν γήμαντι, ἵν' εὐφραίνηται, δῆλον, εἰ διὰ ταύτην ἀνιάσεται[25]· οὔτε τῷ δυνατὸς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, ει διὰ τούτους στερήσεται τῆς πόλεως. 9. Τοὺς δὲ μηδὲν τῶν τοιούτων οἰομένους εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης γνώμης, δαιμονᾶν ἔφη· δαιμονᾶν δὲ καὶ τοὺς μαντευομένους ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι[26] διακρίνειν· οἷον εἴ τις ἐπερωτῴη[27], πότερον

[23] καὶ ἀνθρώπου γνώμῃ. "By a man's intellect as well" as by the guidance of the gods; "even by a man's intellect."

[24] δῆλον εἶναι. The infinitive is continued in the relative clause, because ἔφη extends over the whole sentence. Below, in § 13, there is a similar form, ἐπεὶ καὶ τοὺς μέγιστον φρονοῦντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταὐτὰ δοξάζειν, where ἔφη is supplied from the general meaning of the previous sentence.

[25] εἰ ἀνιάσεται. As Kühner observes, we should insert a "not" here; "whether he will not thereby suffer annoyance." Before, I suppose, Xenophon wrote εἰ συμφέρει, because he implies that it is the more natural result for a general to get some good out of his office. The inference would be, that as he here says εἰ ἀνιάσεται, he puts naturally the most probable contingency first, and we arrive at the fact that, in his view, a beautiful wife was likelier to cause annoyance than to give pleasure.

[26] μαθοῦσι. "After due instruction," whether derived from others, or from their own experience.

[27] ἐπερωτῴη. The verb ἐπερωτᾶν, "to ask further questions," is used, because the man is supposed already to have asked the general question, whether it will be to his interest to take in hand the matter alluded to; he is then supposed to make further inquiries about the best way of doing it. Having ascertained that it is proper to drive a chariot, he foolishly asks, who is the best man to drive it.

ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεύγος λαβεῖν κρεῖττον ἢ μὴ ἐπιστάμενον· ἢ πότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν[28] κρεῖττον λαβεῖν ἢ μὴ ἐπιστάμενον· ἢ ἃ ἔξεστιν ἀριθμήσαντας[29] ἢ μετρήσαντας ἢ στήσαντας εἰδέναι· τοὺς τὰ τοιαῦτα παρὰ τῶν θεῶν πυνθανομένους ἀθέμιστα ποιεῖν ἡγεῖτο· ἔφη δὲ δεῖν ἃ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοὶ μανθάνειν· ἃ δὲ μὴ δῆλα τοῖς ἀνθρώποις ἐστί, πειρᾶσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυνθάνεσθαι· τοὺς θεοὺς γὰρ οἷς ἂν ὦσιν ἵλεῳ σημαίνειν.

10. Ἀλλὰ μὴν ἐκεῖνός γε ἀεὶ μὲν[30] ἦν ἐν τῷ φανερῷ· πρωΐ τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ᾔει καὶ πληθούσης ἀγορᾶς[31] ἐκεῖ φανερὸς ἦν καὶ τὸ λοιπὸν ἀεὶ τῆς ἡμέρας ἦν ὅπου πλείστοις μέλλοι[32] συνέσεσθαι· καὶ ἔλεγε μὲν ὡς τὸ πολύ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν. 11. Οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν[33] ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος εἶδεν οὔτε λέ-

[28] ἐπὶ τὴν ναῦν. "On board his ship," whereas ἐπὶ ναῦν (cf. ἐπὶ ζεῦγος) would be "on board ship," put generally.

[29] ἀριθμήσαντας. Of course this might have been ἀριθμήσασι (cf. μαθοῦσι above), but the participle is attracted into the accusative case before the infinitive. Either form can be used indiscriminately. Cf. I. ii. 49, φάσκων ἐξεῖναι παρανοίας ἑλόντι δῆσαι; and II. vi. 26, ἐξῆν τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χείρους ἰέναι. And both ἔδωκαν μαθοῦσι διακρίνειν, and ἔδωκαν μαθόντας ποιεῖν, occur here close together.

[30] ἀεὶ μέν. This corresponds to οὐδεὶς δέ below; and between come ἔλεγε μέν and τοῖς δὲ βουλομένοις. The περίπατοι here mentioned were covered walks for exercise.

[31] πληθούσης ἀγορᾶς. This is merely added as a mark of time, not whenever the market happened to be crowded, but at "full-market time," the forenoon.

[32] ὅπου πλείστοις μέλλοι. "Ex mente Socratis dictum," Kühner says. Perhaps; or it may be an optative of indefinite frequency, in all places wherever he was likely to find most persons to talk to.

[33] Σωκράτους οὐδέν κ.τ.λ. The genitive may be an absolute one, and αὐτόν be understood after εἶδεν, "No one was ever a witness when Socrates did any thing." Perhaps when Xenophon began the sentence he had ἤκουσεν in his mind, and added οὔτε πράττοντος εἶδεν, to round the clause. Or the genitive Σωκράτους may depend on οὐδέν, and

γοντος ἤκουσεν. Οὐδὲ γὰρ περὶ τῆς τῶν πάντων[34] φύσεως ἥπερ τῶν ἄλλων οἱ πλεῖστοι διελέγετο σκοπῶν, ὅπως ὁ καλούμενος[35] ὑπὸ τῶν σοφιστῶν[36] κόσμος ἔφυ, καὶ τίσιν ἀνάγκαις ἕκαστα γίγνεται τῶν οὐρανίων, ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα μωραίνοντας ἀπεδείκνυεν. 12. Καὶ πρῶτον μὲν[37] αὐτῶν ἐσκόπει, πότερα ποτε νομίσαντες ἱκανῶς ἤδη τἀνθρώπινα εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες ἡγοῦνται τὰ προσήκοντα πράττειν. 13. Ἐθαύμαζε δ', εἰ μὴ φανερὸν αὐτοῖς ἐστιν, ὅτι ταῦτα οὐ δυνατόν ἐστιν ἀνθρώποις εὑρεῖν· ἐπεὶ καὶ τοὺς μέγιστον φρονοῦντας[38] ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταὐτὰ δοξάζειν ἀλλήλοις, ἀλλὰ τοῖς μαινομένοις ὁμοίως διακεῖσθαι

αὐτό be supplied after πράττοντος. "No one saw any impious act on the part of Socrates, as engaged in that act."

[34] περὶ τῆς τῶν πάντων κ.τ.λ. It was a great merit in Socrates that he narrowed the area of philosophical discussion. The older speculators examined the Cosmos, or Nature, as one vast whole, embracing cosmogony, physics, &c. Socrates discovered the unsatisfactory nature of the hypotheses started by Thales, Pythagoras, and others, in explanation of the phenomena of the Universe, or all existing things, and confined his attention to subjects of really human interest, such as ethics.

[35] ὅπως ὁ καλούμενος. There is a union here (noticed in the note on τίσι ποτέ, § i.) of the relative and directly interrogative forms. It seems more usual for the interrogative form to come first and the relative afterwards.

[36] σοφιστῶν. The older philosophers and intellectual masters were called "sophists;" it was only later that the word conveyed a disparaging notion, as Plato uses it. See Grote's Hist. of Greece, chap. 67.

[37] Καὶ πρῶτον μέν. This seems to correspond to ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε in § 15. The genitive αὐτῶν depends on πρῶτον, "first in connexion with them" (the speculators on these topics). Socrates wanted to know whether such inquirers fancied they knew all there was to be known about questions of human interest, or thought they might indulge in such superhuman speculations, although they had in consequence to abandon those other questions.

[38] τοὺς μέγιστον φρονοῦντας. The superlative adverb is generally the neuter plural of the superlative adjective, the comparative adverb, the neuter sin-

πρὸς ἀλλήλους. 14. Τῶν τε γὰρ μαινομένων[39] τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι· καὶ τοῖς μὲν οὐδ' ἐν ὄχλῳ δοκεῖν αἰσχρὸν εἶναι λέγειν ἢ ποιεῖν ὁτιοῦν, τοῖς δὲ οὐδ' ἐξιτητέον εἰς ἀνθρώπους εἶναι δοκεῖν· καὶ τοὺς μὲν οὔθ' ἱερὸν οὔτε βωμὸν οὔτ' ἄλλο τῶν θείων οὐδὲν τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα[40] καὶ θηρία σέβεσθαι· τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνώντων τοῖς μὲν δοκεῖν ἓν μόνον τὸ ὂν εἶναι[41], τοῖς δ' ἄπειρα τὸ πλῆθος· καὶ τοῖς μὲν ἀεὶ κινεῖσθαι[42] πάντα, τοῖς δ' οὐδὲν ἄν ποτε κινηθῆναι· καὶ τοῖς μὲν πάντα γίγνεσθαί[43] τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὔτ' ἂν γενέσθαι ποτὲ οὐδὲν οὔτ' ἀπολεῖσθαι. 15. Ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε· ἆρ', ὥσπερ οἱ τἀνθρώπεια μανθάνοντες ἡγοῦνται τοῦθ', ὅ τι ἂν μάθωσιν, ἑαυτοῖς τε καὶ τῶν ἄλλων[44] ὅτῳ ἂν βούλωνται ποιήσειν, οὕτω καὶ οἱ

gular. Perhaps, as Kühner suggests, the form is used because the positive is *μέγα φρονεῖν*.

[39] **Τῶν τε γὰρ μαινομένων.** This corresponds to *τῶν τε μεριμνώντων* a few lines down. This joining clauses by *τε . . . . τε* is more common in verse writers than in prose.

[40] **ξύλα τὰ τυχόντα.** "Any chance blocks of wood." The words can hardly mean wooden images, for *τὰ τυχόντα* would be inappropriate. Cf. Plato, de Leg. 723 E, *ὡς προοίμιον ἀλλ' οὐ τὸν τυχόντα λόγον περαίνοντες*.

[41] **ἓν μόνον τὸ ὂν εἶναι.** This was the dogma especially of the Eleatic school, Xenophanes, Parmenides, who believed in one continuous *Ens* (or existence), indivisible and unchangeable (*οὐδὲ διαίρετόν ἐστιν, ἐπεὶ πᾶν ἐστιν ὅμοιον*), Empedocles, &c. In the next words, *τοῖς δὲ ἄπειρα τὸ πλῆθος*, perhaps Democritus, the atomist, is alluded to, and Anaxagoras.

[42] **τοῖς μὲν ἀεὶ κινεῖσθαι.** Heracleitus disbelieved in any unchangeable Ens; he recognized an eternal flux and reflux only. On the other hand, Zeno the Eleatic denied the possibility of motion altogether. Of course *ἂν κινηθῆναι* is "could ever be moved."

[43] **τοῖς μὲν πάντα γίγνεσθαι.** This may refer to Democritus, who believed in infinite combinations and resolutions of atoms. The next words may refer to the Eleatics generally, Parmenides, Zeno, &c.

[44] **τῶν ἄλλων κ.τ.λ.** The construction is *ἡγοῦνται ποιήσειν* (the subject of the infinitive being often omitted when it is the same as that of the main verb) *ἑαυτοῖς τε καὶ ὅτῳ ἂν βούλωνται* (*ποιῆσαι*) *τῶν ἄλλων*.

τὰ θεῖα ζητοῦντες νομίζουσιν, ἐπειδὰν γνῶσιν, αἷς ἀνάγκαις ἕκαστα γίγνεται, ποιήσειν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὕδατα καὶ ὥρας καὶ ὅτου δ' ἂν[45] ἄλλου δέωνται τῶν τοιούτων, ἢ τοιοῦτο μὲν οὐδὲν οὐδ' ἐλπίζουσιν, ἀρκεῖ δ' αὐτοῖς γνῶναι μόνον, ᾗ τῶν τοιούτων ἕκαστα γίγνεται; 16. Περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν· αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἂν ἀεὶ διελέγετο[46], σκοπῶν, τί εὐσεβές, τί ἀσεβές· τί καλόν, τί αἰσχρόν· τί δίκαιον, τί ἄδικον· τί σωφροσύνη, τί μανία· τί ἀνδρεία, τί δειλία· τί πόλις, τί πολιτικός· τί ἀρχὴ ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων[47], καὶ περὶ τῶν ἄλλων, ἃ τοὺς μὲν εἰδότας ἡγεῖτο καλοὺς κἀγαθοὺς[48] εἶναι, τοὺς δ' ἀγνοοῦντας ἀνδραποδώδεις ἂν δικαίως κεκλῆσθαι.

17. Ὅσα μὲν οὖν μὴ φανερὸς ἦν ὅπως ἐγίγνωσκεν, οὐδὲν θαυμαστὸν ὑπὲρ τούτων[49] περὶ αὐτοῦ παραγνῶναι[50] τοὺς δικαστάς· ὅσα δὲ πάντες ἤδεσαν, οὐ θαυμαστόν, εἰ μὴ τούτων ἐνεθυμήθησαν; 18. Βουλεύσας[51] γάρ ποτε καὶ τὸν βουλευτικὸν ὅρκον ὀμόσας,

[45] καὶ ὅτου δ' ἄν. Xenophon is fond of this combination of particles καὶ . . . δέ. Cf. I. i. 3, κακεῖνος δέ. Translate, "And of whatever else moreover."

[46] ἂν ἀεὶ διελέγετο. This use of ἄν to express *habit* or *custom* is to be noticed. It is exactly like our form "he *would* talk," in the sense of "he used to talk." It seems to have arisen from a suppressed hypothetical clause, "if he ever had an opportunity, then he would talk."

[47] τί ἀρχικὸς ἀνθρώπων. "What is one fit to rule men."

[48] καλοὺς κἀγαθούς. This expresses the perfection of humanity. The καλὸς κἀγαθός was possessed of bodily excellence (καλός),—of great importance in the eyes of a Greek, with his keen sense of beauty,—and moral excellence (ἀγαθός) of character.

[49] ὑπὲρ τούτων. The use of ὑπέρ, very much in the sense of περί, is not common. Cf. Demosth. cont. Mid. 554, ἡ εἰσαγγελία ἐδόθη ἡ εἰς τὴν βουλὴν ὑπὲρ Ἀριστάρχου ὅτι εἴη Νικόδημον ἀπεκτονώς; also Soph. Œdip. Rex 164, εἴ ποτε καὶ προτέρας ἄτας ὕπερ ὀρνυμένας πόλει.

[50] παραγνῶναι. For this sense of παρά in compounds (*beyond*, and so *amiss*, *falsely*), cf. παρακούειν, "to hear incorrectly," παρακόπτειν, "to stamp counterfeit money," παρακρούειν, "to strike a false note."

[51] Βουλεύσας. Βουλεύειν is used absolutely, in the sense of being

ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλεύσειν, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννέα στρατηγοὺς μιᾷ ψήφῳ τοὺς ἀμφὶ Θράσυλλον[52] *καὶ Ἐρασινίδην ἀποκτεῖναι πάντας, οὐκ ἠθέλησεν ἐπιψηφίσαι, ὀργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων, ἀλλὰ περὶ πλείονος ἐποιήσατο εὐορκεῖν ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ φυλάξασθαι*[53] *τοὺς ἀπειλοῦντας.* 19. *Καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνόμιζεν ἀνθρώπων, οὐχ ὃν τρόπον οἱ πολλοὶ νομίζουσιν· οὗτοι μὲν γὰρ οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι*[54]. *Σωκράτης δὲ πάντα μὲν ἡγεῖτο θεοὺς εἰδέναι, τά τε*

a member of the *βουλή*, or council of five hundred. Of course the aorist is used in its distinctive meaning; it is not, "while being," but "after he was made, a Senator." Βουλεύειν, "to be a senator," occurs below, I. ii. 35, and *ἄρξας*, "having been elected Archon," II. vi. 25. The Senate was divided into ten bodies of fifty (*πρυτάνεις*), who were in office for thirty-five or thirty-six days, in rotation; of these, again, bodies of ten (*πρόεδροι*) presided in the senate during seven days, and the chairman of the *πρόεδροι* for the day being was *ἐπιστάτης*. On this officer devolved the duty of putting questions to the vote of the assembly (*ἐπιψηφίζειν*).

[52] *τοὺς ἀμφὶ Θράσυλλον.* "Thrasyllus and Erasinides, and their fellow-officers." This refers to the charge brought against the Athenian commanders at Arginusæ, who were accused of having neglected to collect for burial the bodies of their dead sailors. They were condemned and executed, "for no other reason," says Montaigne, "but that the Greeks followed their blow, and pursued the advantages prescribed them by the law of arms." Nevertheless, the commanders do seem to have been somewhat in fault. See Grote's Hist. of Greece, ch. 64.

[53] *φυλάξασθαι.* This is connected by *καί* with *εὐορκεῖν*, not with *χαρίσασθαι*: "he thought it better to observe his oath, than to gratify the people, and take his chance as he best could against those who threatened him." Probably there is a change of tense from the present (*εὐορκεῖν*) to the aorist (*φυλάξασθαι*), because, in the former, the general habit is thought of, Socrates wished to be a person regardful of oaths; in the latter, the particular necessity, arising from his conduct then, of guarding against his enemies is spoken of.

[54] *τὰ δ' οὐκ εἰδέναι.* From thinking them probably not worthy of their attention.

λεγόμενα[55] καὶ πραττόμενα καὶ τὰ σιγῇ βουλευομενα, πανταχοῦ δὲ παρεῖναι καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

20. Θαυμάζω οὖν, ὅπως ποτὲ ἐπείσθησαν Ἀθηναῖοι Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν οὐδὲν ποτε περὶ τοὺς θεοὺς οὔτ' εἰπόντα[56] οὔτε πράξαντα, τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα περὶ θεῶν, οἷά τις ἂν καὶ λέγων καὶ πράττων εἴη τε καὶ νομίζοιτο εὐσεβέστατος.

CHAPTER II.

1. Θαυμαστὸν δὲ φαίνεταί μοι καὶ τὸ πεισθῆναί τινας, ὡς Σωκράτης τοὺς νέους διέφθειρεν, ὃς πρὸς τοῖς εἰρημένοις πρῶτον μὲν ἀφροδισίων καὶ γαστρὸς πάντων

[55] τά τε λεγόμενα κ.τ.λ. The article is here put once only, because the things λεγόμενα and πραττόμενα are viewed as forming a single class. Opposed to these, or not included in them, are the things σιγῇ βουλεύομενα; therefore to the last class the article is again prefixed. This is a common principle. Cf. III. x. 5, τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον. For the same principle somewhat expanded, compare Thucyd. vi. 44, τοὺς σιτοποιοὺς καὶ λιθολόγους καὶ τέκτονας, in the sense of the whole class of artificers, comprising bakers, masons, and carpenters. Also Thucyd. i. 1, τῶν Πελοποννησίων καὶ Ἀθηναίων, "the belligerents made up of Peloponnesians on the one side, and Athenians on the other." The reader may consult a note on the former passage in my edition of Thucydides' Sicilian Expedition.

[56] τὸν . . . οὔτ' εἰπόντα. These words of course, as Kühner observes, describe Socrates, not as the Athenians viewed him (for that would have required τὸν μηδέν, &c.), but as he appeared to Xenophon, so that the negative is a direct one. The aorists are used because it is implied that there was no *single instance* of any impious word or act on the part of Socrates. The present participles imply that he was in the constant habit of acting in the way described. That after writing περὶ τοὺς θεούς, Xenophon should write περὶ θεῶν is nothing unusual. These changes of construction often occur. An extreme case occurs in Æschylus, Agamemnon, 659, ὁρῶμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς ἀνδρῶν Ἀχαιῶν ναυτικῶν τ' ἐρειπίων.

ἀνθρώπων ἐγκρατέστατος ἦν, εἶτα[57] *πρὸς χειμῶνα καὶ θέρος καὶ πάντας πόνους καρτερικώτατος*[58]*, ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος οὕτως, ὥστε πάνυ μικρὰ κεκτημένος πάνυ ῥᾳδίως ἔχειν ἀρκοῦντα. 2. Πῶς οὖν, αὐτὸς ὢν τοιοῦτος, ἄλλους ἂν ἢ ἀσεβεῖς ἢ παρανόμους ἢ λίχνους ἢ ἀφροδισίων ἀκρατεῖς ἢ πρὸς τὸ πονεῖν μαλακοὺς ἐποίησεν; ἀλλ' ἔπαυσε μὲν*[59] *τούτων πολλοὺς ἀρετῆς ποιήσας ἐπιθυμεῖν καὶ ἐλπίδας παρασχών, ἂν ἑαυτῶν ἐπιμελῶνται, καλοὺς καὶ ἀγαθοὺς ἔσεσθαι. 3. Καίτοι γε*[60] *οὐδεπώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου· ἀλλὰ τῷ φανερὸς εἶναι τοιοῦτος ὢν ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ, μιμουμένους ἐκεῖνον*[61] *τοιούσδε γενήσεσθαι. 4. Ἀλλὰ*

[57] *εἶτα.* This corresponds to *πρῶτον μέν*, the *δέ* with *εἶτα* and *ἔπειτα* being often omitted. Cf. I. iv. 11, IV. ii. 31, and Thucyd. i. 18, *ὀλίγον μὲν χρόνον ξυνέμειναν ἡ ὁμαιχμία, ἔπειτα διενεχθέντες ἐπολέμησαν.*

[58] *καρτερικώτατος.* Socrates is represented as going barefoot all the year round, and even in the inclement winter of Thrace, when on service at Potidæa, he made no change in his practice. Summer and winter he wore the same cloak. His whole aim seems to have been to carry out the maxim, that "man wants but little here below." For his abstemious habits in the matter of food and drink, see I. iii. 5, 6.

[59] *ἀλλ' ἔπαυσε μέν.* The corresponding clause to this seems to be *καίτοι γε οὐδεπώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου.* The transition from the regular optative form *εἰ ἐπιμελοῖντο* to the subjunctive *ἂν ἐπιμελῶνται* is very common, from the natural liveliness of the Greek mind and its tendency to describe every thing dramatically, as actually in process of occurring.

[60] *Καίτοι γε.* This combination of particles occurs also in IV. ii. 7. I do not quite understand Kühner's view of the matter in a note he gives here, but it seems to me that the force of *γέ* is what it is elsewhere, "at least," "at all events," having a restrictive sense. Socrates induced many to abandon certain habits; and yet this remark must be so far restricted (*γέ*) as to leave it true that he never undertook formally to cure them; it was his example that was thus effective. This is the train of thought conveyed, I think, clearly by "and yet at least," or "at all events."

[61] *ἑαυτῷ, μιμουμένους ἐκεῖνον.* This change of pronouns is not very easy to explain. In the first clause with *ἑαυτῷ*, Socrates is regarded as the main subject, and the pronoun referring to him is therefore made reflexive; he is

μὴν καὶ τοῦ σώματος αὐτός τε οὐκ ἠμέλει τούς τ' ἀμελοῦντας οὐκ ἐπῄνει. Τὸ μὲν οὖν ὑπερεσθίοντα ὑπερπονεῖν[62] *ἀπεδοκίμαζε, τὸ δέ, ὅσα γ' ἡδέως ἡ ψυχὴ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν*[63] *ἐδοκίμαζε· ταύτην γὰρ τὴν ἕξιν ὑγιεινήν τε ἱκανῶς εἶναι καὶ τὴν τῆς*

the centre, as it were, round which the narrative turns. In the second clause he is viewed with reference to his auditors, not himself, and to them, of course, he is only *αὐτός* or *ἐκεῖνος*, not *ἑαυτοῦ*, the reflexive sense being no longer right. Another explanation, somewhat of the same kind, would be that the *ἐκεῖνον* describes Socrates with reference to the *writer*, not the companions of Socrates. With this view compare Thucyd. vii. 17, *ναῦς τε οἱ Κορίνθιοι ἐπλήρουν ὅπως πρὸς τὰς ὁλκάδας αὐτῶν ἧσσον οἱ Ἀθηναῖοι κωλύοιεν*, where *αὐτῶν* might have been more naturally *σφῶν*, the indirect reflexive, pointing to the Corinthians as the subjects of the sentence, but *αὐτῶν* describes them from the point of view either of the author or the Athenians. See my note on the passage. Ἐκεῖνον is used here instead of *αὐτόν*, as Kühner says, because it is emphatic, which *αὐτόν* would not be. And this seems probable, for cf. Thucyd. iv. 29, *ὥστε προσπίπτειν ἂν αὐτοὺς ἀπροσδοκήτως, ἐπ' ἐκεῖνοις γὰρ ἂν εἶναι τὴν ἐπιχείρησιν*. But there seem passages where the change is apparently quite arbitrary, as Thucyd. i. 132, *παιδικά ποτε ὢν αὐτοῦ καὶ πιστότατος ἐκείνῳ*. In the next words the use of *τοιούσδε* is to be noticed. The pronoun used retrospectively is generally *τοιοῦτος*. Cf. Thucyd. vi. 41, *τοιαῦτα μὲν Ἀθηναγόρας εἶπε*. But compare Thucyd. vi. 2, *βάρβαροι μὲν οὖν τοσοίδε Σικελίαν ᾤκησαν*, by way of summing up: and below, I. vii. 5. I do not know whether the use of *τοιόσδε* in these cases is to be put down to the same tendency which explains the present form above in *ἂν ἑαυτῶν ἐπιμελῶνται*, a desire to be vivacious, and speak of the men as present, "such as we have got here before us in our minds" (*τοιόσδε*); as *ὅδε* is *hicce*, the man *here* before us. If so, *τοιούσδε* here would not be so much "the characters mentioned before," as "the characters we have before us." There is a passage in Soph. Ajax 313, where *τοιούσδε γόους* is used apparently with a back reference, *τοιαῦτα* being used a few lines below. A similar principle might explain this.

[62] *ὑπερεσθίοντα ὑπερπονεῖν.* Here Socrates alludes to the vast amount of eating got through by athletes, to repair the waste of their violent exertions in training. Athenæus (bk. x.) gives some instances of this voracity, and Theocr. (iv. 10) speaks of a pugilist taking twenty sheep to keep him while training and on the journey.

[63] *ἐκπονεῖν.* "To work the full tale (*ἐκ*) of what the mind submits to with pleasure," or "to work off what amount of food the inclination takes." Perhaps the latter is the real sense.

ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. 5. Ἀλλ' οὐ μὴν θρυπτικός γε οὐδὲ ἀλαζονικὸς ἦν οὔτ' ἀμπεχόνῃ οὔθ' ὑποδέσει οὔτε τῇ ἄλλῃ διαίτῃ· οὐ μὴν οὐδ' ἐρασιχρημάτους γε τοὺς συνόντας ἐποίει· τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν ἔπαυε, τοὺς δὲ ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο[64] χρήματα. 6. Τούτου δ' ἀπεχόμενος ἐνόμιζεν ἐλευθερίας ἐπιμελεῖσθαι· τοὺς δὲ λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἐπεκάλει[65] διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι παρ' ὧν[66] ἂν λάβοιεν τὸν μισθόν. 7. Ἐθαύμαζε δ', εἴ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττοιτο, καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἕξειν φίλον ἀγαθὸν κτησάμενος[67], ἀλλὰ φοβοῖτο, μὴ ὁ γενόμενος καλὸς κἀγαθὸς τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν[68] ἔξοι. 8. Σωκράτης δὲ ἐπηγγείλατο μὲν οὐδενὶ πώποτε τοιοῦτον

[64] οὐκ ἐπράττετο. For the double accusative with πράττεσθαι in the sense of "exacting payment" cf. Demosth. contra Aph. p.845, εἰ μὲν ἐπεπράγμην τοῦτον τὴν δίκην. This fee-accepting on the part of the sophists was made a constant source of reproach against them by Socrates and Plato—unreasonably as a broad principle—whose argument was, that one was bound to make one's neighbours virtuous, without receiving money for it (see the next section). They sneer at the sophists, because they made a living by this. Protagoras is spoken of as requiring a fee of more than 400*l*.

[65] ἐπεκάλει. A more usual compound in this contemptuous sense is ἀποκαλεῖν. Cf. I. ii. 57, τοὺς δὲ κυβεύοντας ἀργοὺς ἀπεκάλει.

[66] παρ' ὧν. That is, διαλέγεσθαι τούτοις παρ' ὧν ἂν λάβοιεν. Here ἄν does not go with ὧν in the sense of "whomsoever," for the *oratio obliqua* of ὧν ἂν λάβωσι would be ὧν λάβοιεν, without ἄν. The particle is to be joined with λάβοιεν, "should happen to take." See however a note on IV. i. 2.

[67] κτησάμενος. This is not the same as κεκτημένος; *that* would be "possessing;" the aorist is "having acquired;" the *act* being regarded, not the consequent *state*.

[68] μὴ τὴν μεγίστην χάριν. The usual construction after verbs of fearing is μὴ οὐ in this sense. Cf. Thucyd. iii. 57, δείδιμεν μὴ οὐ βέβαιοι ἦτε. I think Kühner's view is right, that the whole sentence represents Socrates' thoughts, and so the colouring of the *oratio obliqua* pervades the whole, suggesting the use of μή instead of οὐ. He quotes a similar passage from Thucyd. ii. 13, Περικλῆς ὑποτοπήσας μὴ τοὺς ἀγροὺς αὐτοῦ παραλίπῃ καὶ μὴ (for οὐ) δῄώσῃ.

οὐδέν· ἐπίστευε δὲ τῶν ξυνόντων ἑαυτῷ τοὺς ἀποδεξαμένους ἅπερ αὐτὸς ἐδοκίμαζεν εἰς τὸν πάντα βίον ἑαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσεσθαι. Πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἄρα[69] ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν.

9. Ἀλλὰ, νὴ Δία[70], ὁ κατήγορος ἔφη, ὑπερορᾶν ἐποίει τῶν καθεστώτων νόμων τοὺς συνόντας λέγων, ὡς μωρὸν εἴη τοὺς μὲν τῆς πόλεως ἄρχοντας ἀπὸ κυάμου[71] καθίστασθαι, κυβερνήτῃ δὲ μηδένα θέλειν κεχρῆσθαι κυαμευτῷ, μηδὲ τέκτονι, μηδ' αὐλητῇ, μηδ' ἐπ' ἄλλα[72] τοιαῦτα, ἃ πολλῷ ἐλάττονας βλάβας ἁμαρτανόμενα ποιεῖ τῶν περὶ τὴν πόλιν ἁμαρτανομένων· τοὺς δὲ τοιούτους λόγους ἐπαίρειν ἔφη τοὺς νέους καταφρονεῖν τῆς καθεστώσης πολιτείας, καὶ ποιεῖν βιαίους. 10. Ἐγὼ δ' οἶμαι τοὺς φρόνησιν ἀσκοῦντας καὶ νομίζοντας ἱκανοὺς ἔσεσθαι[73] τὰ συμφέροντα διδάσκειν τοὺς πολίτας ἥκιστα γίγνεσθαι βιαίους, εἰδότας, ὅτι τῇ μὲν βίᾳ πρόσεισιν ἔχθραι καὶ κίνδυνοι, διὰ δὲ τοῦ πείθειν ἀκινδύνως τε καὶ μετὰ φιλίας ταὐτὰ γίγνεται· οἱ μὲν

[69] εἰ μὴ ἄρα. "Unless perchance." The particle ἄρα draws an inference. This inference is not quite obvious at first sight here; but the idea is, unless—which is a legitimate consequence of this account—we are ready to admit that a pursuit of virtue is a corrupting occupation.

[70] Ἀλλὰ, νὴ Δία. These words are used to introduce a supposed argument of an adversary, as "at enim" in Latin. They are very common in the Orators. Cf. Demosth. contra Philip. II. p. 69, ἀλλὰ νὴ Δία εἴποι τις ἂν ὡς πάντα ταῦτα εἰδὼς ἔπραξεν. Below, the optative εἴη is that of the *oratio obliqua*.

[71] ἀπὸ κυάμου. "By ballot;" for which purpose beans were used (κύαμος). The senate of the five hundred is spoken of by Thucydides as ἡ βουλὴ ἡ ἀπὸ κυάμου. The middle καθίστασθαι is used in the sense of "appointing to rule one," "sibi creare." Others construe it passively.

[72] μηδ' ἐπ' ἄλλα. That is, μηδὲ κεχρῆσθαι τοιούτῳ τινὶ (i.e. κυαμευτῷ) ἐπὶ ἄλλα.

[73] ἱκανοὺς ἔσεσθαι. The accusative is the right case here before the infinitive, because the subject of the sentence, τοὺς ἀσκοῦντας, is in the accusative case: otherwise the words would run οἱ νομίζοντες ἱκανοὶ ἔσεσθαι ("will prove, when tested, able to" &c.).

γὰρ βιασθέντες ὡς ἀφαιρεθέντες μισοῦσιν, οἱ δὲ πεισθέντες ὡς κεχαρισμένοι[74] φιλοῦσιν. Οὔκουν τῶν φρονησιν ἀσκούντων τὸ βιάζεσθαι[75], ἀλλὰ τῶν ἰσχὺν ἄνευ γνώμης ἐχόντων τὰ τοιαῦτα πράττειν ἐστίν. 11. Ἀλλὰ μὴν καὶ συμμάχων[76] ὁ μὲν βιάζεσθαι τολμῶν δέοιτ' ἂν οὐκ ὀλίγων, ὁ δὲ πείθειν δυνάμενος οὐδενός· καὶ γὰρ μόνος ἡγοῖτ' ἂν δύνασθαι πείθειν· καὶ φονεύειν δὲ τοῖς τοιούτοις ἥκιστα συμβαίνει· τίς γὰρ ἀποκτεῖναί τινα βούλοιτ' ἂν μᾶλλον ἢ ζῶντι πειθομένῳ χρῆσθαι;

12. Ἀλλ' ἔφη γε ὁ κατήγορος[77], Σωκράτει ὁμιλητὰ γενομένω Κριτίας τε καὶ Ἀλκιβιάδης[78] πλεῖστα κακὰ τὴν πόλιν ἐποιησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ πάντων πλεονεκτίστατός τε καὶ βιαιότατος ἐγένετο, Ἀλκιβιάδης δὲ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατος καὶ ὑβριστότατος καὶ βιαιότατος. 13. Ἐγὼ δ', εἰ μέν τι κακὸν ἐκείνω τὴν πόλιν ἐποιησάτην, οὐκ ἀπολογήσομαι· τὴν δὲ πρὸς Σωκράτην συνουσίαν

[74] ὡς κεχαρισμένοι. "As having had a favour put on them." The favour is, that people have given them the option of refusing or granting the request. The word can also mean "as having conferred a favour," being used as a perfect middle. The former seems to me the more natural way.

[75] τὸ βιάζεσθαι. This is the subject of ἐστίν, and is paraphrased by τὰ τοιαῦτα πράττειν in the next line. The real order is, τὸ βιάζεσθαί ἐστιν τῶν ἀσκούντων, ἀλλ' ἔστι τῶν ἐχόντων πράττειν τὰ τοιαῦτα, for βιάζεσθαι has the article and πράττειν has not.

[76] καὶ συμμάχων. "Allies in addition to" his own violence.

[77] Ἀλλ' ἔφη γε ὁ κατήγορος. The force of γέ is, that, whatever truth there might be in the previous remarks, at all events the fact next to be stated could not be explained away.

[78] Κριτίας τε καὶ Ἀλκιβιάδης. Critias was one of the most prominent and unscrupulous members of the thirty tyrants, established at Athens after its overthrow by Lysander. Alcibiades did fatal injury to his country by passing over to Sparta at the beginning of the Sicilian expedition, and suggesting the fortification of Deceleia, and in other respects pointing out to their enemies the weak points of the Athenians. In his subsequent conduct he showed self-interest to be his only guide. The connexion of Socrates with these men was not likely to increase his popularity, however temporary and unavoidable that connexion was.

αὐτοῖν ὡς ἐγένετο διηγήσομαι. 14. *Ἐγενέσθην μὲν γὰρ δὴ*[79] *τὼ ἄνδρε τούτω φύσει φιλοτιμοτάτω πάντων Ἀθηναίων, βουλομένω τε πάντα δι' ἑαυτῶν πράττεσθαι, καὶ πάντων ὀνομαστοτάτω γενέσθαι· ᾔδεσαν δὲ Σωκράτην ἀπ' ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ζῶντα*[80]*, τῶν ἡδονῶν δὲ πασῶν ἐγκρατέστατον ὄντα, τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσι χρώμενον*[81] *ἐν τοῖς λόγοις, ὅπως βούλοιτο.* 15. *Ταῦτα δὲ ὁρῶντε καὶ ὄντε οἴω προείρησθον, πότερόν τις αὐτὼ φῇ*[82] *τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἣν ἐκεῖνος εἶχεν, ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἢ νομίσαντε, εἰ ὁμιλησαίτην ἐκείνῳ, γενέσθαι ἂν ἱκανωτάτω λέγειν τε καὶ πράττειν;* 16. *Ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ διδόντος αὐτοῖς ἢ ζῆν ὅλον τὸν βίον, ὥσπερ ζῶντα Σωκράτην ἑώρων, ἢ τεθνάναι, ἑλέσθαι ἂν μᾶλλον αὐτὼ τεθνάναι. Δήλω δ' ἐγενέσθην ἐξ ὧν ἐπραξάτην*[83]*· ὡς*

[79] *γὰρ δή.* The particle *δή* is here used because the fact introduced by *γάρ* is a notorious one. Cf. *οὐ γὰρ δὴ ἴσους γε πάντας οἶμαί σε ποιεῖν,* "for *of course* I do not think," &c. Sometimes *δή*, although following *γάρ*, qualifies another word, as in II. iv. 1, *τοῦτο μὲν γὰρ δὴ πολλῶν ἔφη ἀκούειν,* where *τοῦτο δή* are to be connected in the sense of "this very thing." Below, *βουλομένω* seems to be added to *ἐγενέσθην* repeated, "and they turned out to be (the aorist) anxious."

[80] *ἀπ' ἐλαχίστων . . . ζῶντα.* For this use of *ἀπό* in connexion with *ζῶντα*, cf. Thucyd. i. 2, *ὅσον ἀποζῆν,* "enough to live *off*."

[81] *πᾶσι χρώμενον.* This was, no doubt, the great excellence of Socrates as a dialectician. His powerful *elenchus* drove his antagonists out of untenable positions, until they were forced to admit they had no position left which they could hold. Thus all ungrounded opinions were got rid of, and the ground cleared. In such dialogues as the Laches (on bravery) and the Euthyphron (on holiness), definition after definition is proved to be worthless. This is the kind of feature Xenophon probably has in view.

[82] *πότερόν τις αὐτὼ φῇ;* "Is one to say?" Cf. the common phrase *τί πάθω,* "what is to become of me?" Cf. Demosth. Philip. III. p. 115, *εἶτα τοῦτον εἰρήνην ἄγειν ἐγὼ φῶ πρὸς ὑμᾶς.*

[83] *ἐγενέσθην ἐξ ὧν ἐπραξάτην.* This does not mean that their general conduct showed this, for the aorists are used in their proper sense; they proved the truth of the remark by the particular act described in the next

γὰρ τάχιστα κρείττονε τῶν συγγιγνομένων ἡγησάσθην εἶναι, εὐθὺς ἀποπηδήσαντε Σωκράτους ἐπραττέτην τὰ πολιτικά, ὥνπερ ἕνεκα Σωκράτους ὠρεχθήτην.

17. Ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα, ὅτι χρῆν τὸν Σωκράτην μὴ πρότερον τὰ πολιτικὰ διδάσκειν τοὺς συνόντας, ἢ σωφρονεῖν. Ἐγὼ δὲ πρὸς τοῦτο μὲν οὐκ ἀντιλέγω· πάντας δὲ τοὺς διδάσκοντας ὁρῶ αὐτοὺς δεικνύντας τε τοῖς μανθάνουσιν, ἥπερ αὐτοὶ ποιοῦσιν ἃ διδάσκουσι, καὶ τῷ λόγῳ προσβιβάζοντας[84]. 18. Οἶδα δὲ καὶ Σωκράτην δεικνύντα τοῖς ξυνοῦσιν ἑαυτὸν καλὸν κἀγαθὸν ὄντα, καὶ διαλεγόμενον κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων. Οἶδα δὲ κἀκείνω[85] σωφρονοῦντε, ἔστε Σωκράτει συνήστην, οὐ φοβουμένω, μὴ ζημιοῦντο ἢ παίοιντο ὑπὸ Σωκράτους, ἀλλ' οἰομένω τότε κράτιστον εἶναι τοῦτο πράττειν.

19. Ἴσως οὖν εἴποιεν ἂν πολλοὶ τῶν φασκόντων φιλοσοφεῖν, ὅτι οὐκ ἄν ποτε ὁ δίκαιος ἄδικος[86] γένοιτο, οὐδὲ ὁ σώφρων ὑβριστής, οὐδὲ ἄλλο οὐδέν[87], ὧν μάθησίς ἐστιν, ὁ μαθὼν ἀνεπιστήμων ἄν ποτε γένοιτο. Ἐγὼ δὲ περὶ τούτων οὐχ οὕτω γιγνώσκω· ὁρῶ γάρ,

sentence, the act of leaving Socrates as soon as their end was gained. This is further shown by the use of the imperfect just after (*ἐπραττέτην*).

[84] *προσβιβάζοντας.* "Bringing them over to their view." Cf. Plato, Meno 74 B, *ἀλλ' ἐγὼ προθυμήσομαι ἡμᾶς προσβιβάσαι.*

[85] *κἀκείνω.* "These two also" (as well as Socrates himself).

[86] *ὁ δίκαιος ἄδικος.* In one sense this is true, so that the assertion might easily be maintained, unless the just man be first defined. If "a just man" be one who acts justly in some particular act, when that act is done, of course a just man cannot be unjust, for if he does an unjust act, he thereby forfeits the right to be called just in that respect. It is merely asserting that a man cannot have two opposite qualities at once with reference to the same act. But if "a just man" be one who by a course of just acts acquires a habit more or less confirmed of justice, then a man just in the main and in general tendency, may be unjust in a particular case without destroying his claim to the virtue of habitual justice.

[87] *οὐδὲ ἄλλο οὐδέν.* The construction is *οὐδὲ ὁ μαθὼν ἄλλο οὐδὲν τούτων ὧν μάθησίς ἐστιν ἄν ποτε ἀνεπιστήμων τούτου γένοιτο.*

ὥσπερ τὰ τοῦ σώματος ἔργα τοὺς μὴ τὰ σώματα ἀσκοῦντας[88] *οὐ δυναμένους ποιεῖν, οὕτω καὶ τὰ τῆς ψυχῆς ἔργα τοὺς μὴ τὴν ψυχὴν ἀσκοῦντας οὐ δυναμένους· οὔτε γὰρ ἃ δεῖ πράττειν, οὔτε ὧν δεῖ ἀπέχεσθαι δύνανται.* 20. *Διὸ καὶ τοὺς υἱεῖς*[89] *οἱ πατέρες, κἂν ὦσι σώφρονες, ὅμως ἀπὸ τῶν πονηρῶν ἀνθρώπων εἴργουσιν, ὡς τὴν μὲν*[90] *τῶν χρηστῶν ὁμιλίαν ἄσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν. Μαρτυρεῖ δὲ καὶ τῶν ποιητῶν ὅ τε λέγων*[91]·

Ἐσθλῶν μὲν γὰρ ἄπ' ἐσθλὰ διδάξεαι· ἢν δὲ κακοῖσιν
Συμμίσγῃς, ἀπολεῖς καὶ τὸν ἐόντα νόον,

καὶ ὁ λέγων·

Αὐτὰρ ἀνὴρ ἀγαθὸς τοτὲ μὲν κακός, ἄλλοτε δ' ἐσθλός.

21. *Κἀγὼ δὲ μαρτυρῶ τούτοις· ὁρῶ γάρ, ὥσπερ τῶν ἐν μέτρῳ πεποιημένων ἐπῶν τοὺς μὴ μελετῶντας ἐπιλανθανομένους, οὕτω καὶ τῶν διδασκαλικῶν λόγων τοῖς ἀμελοῦσι λήθην ἐγγιγνομένην. Ὅταν δὲ τῶν*

[88] ὥσπερ . . . τοὺς ἀσκοῦντας κ.τ.λ. It seems the simplest explanation of this accusative to suppose it governed by ὁρῶ, the verb extending over both clauses. Kühner and others explain it by a very usual attraction, after the fashion of πολλῷ ἥδιόν ἐστι χαρίζεσθαι οἵῳ σοι ἀνδρί, II. ix. 3, for οἷος σὺ εἶ. Kühner quotes Cyrop. I. iv. 115, Κύρῳ ἥδετο οὐ δυναμένῳ σιγᾶν ἀλλ' ὥσπερ σκύλακι γεναίῳ ἀνακλάζοντι. Below ἀπέχεσθαι is taken twice, with δύνανται and δεῖ.

[89] Διὸ καὶ τοὺς υἱεῖς. "For which reason also" (καί). In the next words, κἂν ὦσι σώφρονες, the καί qualifies the hypothesis conveyed by ἐάν; representing it as improbable, "even supposing them to be." Ἐὰν καί is nearly equivalent to "although."

[90] ὡς τὴν μὲν κ.τ.λ. This accusative absolute with ὅς (in the sense of "under the idea that") is common. Cf. II. iii. 3, ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους. Also μισθὸν αἰτοῦσιν ὡς οὐχὶ αὐτοῖσιν ὠφέλειαν ἐσομένην. Plato, Rep. 345 E. Of course the presence of the article shows τὴν μὲν ὁμιλίαν to be the subject, and ἄσκησιν the predicate.

[91] ὅ τε λέγων. This is Theognis, a sententious poet, who lived about B.C. 540. In the pentameter καὶ τὸν ἐόντα νόον is "even the sense you have." Who is the author of the next verse, does not seem to be known.

νουθετικῶν λόγων ἐπιλάθηταί τις, ἐπιλέλησται[92] *καὶ ὧν ἡ ψυχὴ πάσχουσα τῆς σωφροσύνης ἐπεθύμει· τούτων δ' ἐπιλαθόμενον οὐδὲν θαυμαστὸν καὶ τῆς σωφροσύνης ἐπιλαθέσθαι.* 22. *Ὁρῶ δὲ καὶ τοὺς εἰς φιλοποσίαν προαχθέντας καὶ τοὺς εἰς ἔρωτας*[93] *ἐγκυλισθέντας ἧττον δυναμένους τῶν τε δεόντων ἐπιμελεῖσθαι, καὶ τῶν μὴ δεόντων ἀπέχεσθαι· πολλοὶ γὰρ καὶ χρημάτων*[94] *δυνάμενοι φείδεσθαι, πρὶν ἐρᾶν, ἐρασθέντες οὐκέτι δύνανται· καὶ τὰ χρήματα καταναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται.* 23. *Πῶς οὖν οὐκ ἐνδέχεται σωφρονήσαντα πρόσθεν αὖθις μὴ σωφρονεῖν, καὶ δίκαια δυνηθέντα πράττειν αὖθις ἀδυνατεῖν; Πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ*[95] *εἶναι, οὐχ ἥκιστα δὲ σωφροσύνη· ἐν τῷ γὰρ αὐτῷ σώματι συμπεφυτευμέναι τῇ ψυχῇ αἱ ἡδοναὶ πείθουσιν αὐτὴν μὴ σωφρονεῖν, ἀλλὰ τὴν ταχίστην*[96] *ἑαυταῖς τε καὶ τῷ σώματι χαρίζεσθαι.*

24. *Καὶ Κριτίας δὴ*[97] *καὶ Ἀλκιβιάδης ἕως μὲν*

[92] *ἐπιλέλησται καὶ ὧν κ.τ.λ.* That is, *ἐπιλέλησται καὶ (τούτων) ὧν* (for ἅ) *πάσχουσα ἡ ψυχή, κ.τ.λ.* The meaning is that he forgets also (*καί*) the feelings under the influence of which (ἃ *πάσχουσα*) his soul was eager for temperance.

[93] *εἰς ἔρωτας.* This plural use of abstract terms is very common in the Greek writers. They seem to express the plural sum of many single instances. Thucydides (vii. 55) speaks of cities as *μεγέθη ἐχούσαις*. Cf. also Plato, Repub. 618 A, *τὰς δὲ καὶ εἰς πενίας τε καὶ φυγὰς καὶ εἰς πτωχείας τελευτώσας*, i.e. in various instances of poverty, &c.

[94] *καὶ χρημάτων κ.τ.λ.* "Their money as well as their love." Their money-spending and their love go hand in hand; when one begins, so does the other. Below, *καταναλώσαντες* is "after spending every farthing," as it were, *down* to the very last (*κατά*).

[95] *ἀσκητά.* Some editions have *ἀσκητέα*; the difference being that *ἀσκητά* means "are capable of being taught," the other that "they ought to be taught." The first meaning is clearly the one required here.

[96] *τὴν ταχίστην.* "The quickest way" (*ὁδόν* understood). Cf. Herod. i. 126, *ἀπίστασθε τοῦ Ἀστύγεος τὴν ταχίστην.*

[97] *Καὶ Κριτίας δή.* The particle seems resumptive, bringing back

Σωκράτει συνήστην, ἐδυνάσθην, ἐκείνῳ χρωμένω συμμάχῳ, τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν· ἐκείνου δ' ἀπαλλαγέντες, Κριτίας μὲν φυγὼν εἰς Θετταλίαν[98], *ἐκεῖ συνὴν ἀνθρώποις ἀνομίᾳ μᾶλλον ἢ δικαιοσύνῃ χρωμένοις· Ἀλκιβιάδης δ' αὖ διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηρώμενος, διὰ δύναμιν δὲ τὴν ἐν τῇ πόλει καὶ τοῖς συμμάχοις*[99] *ὑπὸ πολλῶν καὶ δυνατῶν κολακεύειν ἀνθρώπων διαθρυπτόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος, καὶ ῥᾳδίως πρωτεύων, ὥσπερ οἱ τῶν γυμνικῶν ἀγώνων ἀθληταὶ ῥᾳδίως πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσεως, οὕτω κἀκεῖνος*[100] *ἠμέλησεν αὐτοῦ.* 25. *Τοιούτων δὲ συμβάντων αὐτοῖν, καὶ ὠγκωμένω*[1] *μὲν ἐπὶ γένει, ἐπηρμένω δ' ἐπὶ πλούτῳ, πεφυσημένῳ δ' ἐπὶ δυνάμει, διατεθρυμμένω δὲ ὑπὸ πολλῶν ἀνθρώπων, ἐπὶ δὲ πᾶσι τούτοις διεφθαρμένω, καὶ πολὺν χρόνον ἀπὸ Σωκράτους γεγονότε, τί θαυ-*

the general discussion to the point whence it diverged, "Now both Critias," &c. Leaving the general argument, Xenophon comes to *this* particular case. This quite suits the general force of *δή*.

[98] *φυγὼν εἰς Θετταλίαν.* Critias seems to have been banished from Athens just before the trial of the generals at Arginusæ. In Thessaly, whither he retired, he is said to have joined a party who armed the serfs (Penestæ) against their masters.

[99] *καὶ τοῖς συμμάχοις.* An instance of this influence over the allies of Athens is given by Thucydides, who mentions that on the accusation against Alcibiades of being concerned in the mutilation of the Hermae just before the sailing of the Sicilian expedition, the Demus was inclined to hush up the matter for a time, for fear of offending bodies of Mantineans and Argives who had been induced by his influence to join the armament.

[100] *οὕτω κἀκεῖνος.* The subject of *ἠμέλησεν* has already been mentioned at the beginning of the sentence, *Ἀλκιβιάδης δέ*, but the words *ὥσπερ οἱ ἀθληταί, κ.τ.λ.*, naturally suggest *ἐκεῖνος*.

[1] *ὠγκωμένω μέν.* The construction is *τί δὲ θαυμαστὸν εἰ, τοιούτων συμβάντων αὐτοῖν, καὶ ὠγκωμένω μέν, κ.τ.λ. ἐγενέσθην ὑπερηφάνω* (for the aorist see a previous note). The difference of case in *συμβάντων* and *ὠγκωμένω* arises from the fact that the subject of the latter is the same as that of the main verb, and of the former not, and consequently the rule for the genitive absolute applies.

μαστόν, εἰ ὑπερηφάνω ἐγενέσθην; 26. Εἶτα, εἰ μέν τι[2] ἐπλημμεληsάτην, τούτου Σωκράτην ὁ κατήγορος αἰτιᾶται; ὅτι δὲ νέω ὄντε αὐτώ, ἡνίκα καὶ ἀγνωμονεστάτω καὶ ἀκρατεστάτω εἰκὸς εἶναι, Σωκράτης παρέσχε σώφρονε, οὐδενὸς ἐπαίνου δοκεῖ τῷ κατηγόρῳ ἄξιος εἶναι; 27. Οὐ μὴν τά γε ἄλλα οὕτω κρίνεται· τίς μὲν γὰρ αὐλητής, τίς δὲ καὶ κιθαριστής, τίς δὲ ἄλλος διδάσκαλος ἱκανοὺς ποιήσας[3] τοὺς μαθητάς, ἐὰν πρὸς ἄλλους ἐλθόντες χείρους φανῶσιν, αἰτίαν ἔχει τούτου; τίς δὲ πατήρ, ἐὰν ὁ παῖς αὐτοῦ συνδιατρίβων τῷ σώφρων ᾖ, ὕστερον δὲ ἄλλῳ τῳ συγγενόμενος πονηρὸς γένηται, τὸν πρόσθεν αἰτιᾶται; ἀλλ' οὐχ ὅσῳ[4] ἂν παρὰ τῷ ὑστέρῳ χείρων φαίνηται, τοσούτῳ μᾶλλον ἐπαινεῖ τὸν πρότερον; ἀλλ' οἵ γε πατέρες[5] αὐτοὶ συνόντες τοῖς υἱέσι, τῶν παίδων πλημμελούντων, οὐκ αἰτίαν ἔχουσιν, ἐὰν αὐτοὶ σωφρονῶσιν. 28. Οὕτω δὲ καὶ Σωκράτην δίκαιον ἦν κρίνειν· εἰ μὲν αὐτὸς[6] ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς εἶναι· εἰ δ'

[2] *εἰ μέν τι κ.τ.λ.* The point conveyed here by *μέν* and *δέ* is, the inconsistency of the two things occurring together. If Socrates bore the blame of the ill conduct of his associates, he ought to have shared the credit of their good conduct during their intercourse with him.

[3] *ἱκανοὺς ποιήσας.* Of course *ἱκανούς* from its position is the predicate, and is not to be taken as merely qualifying *μαθητάς*.

[4] *ἀλλ' οὐχ ὅσῳ.* Ἀλλά expresses strong opposition, excluding any former supposition. It is therefore naturally found with a negative in the previous clause. For instance I. vi. 2, *οὐ μόνον φαῦλον ἀλλὰ τὸ αὐτὸ ἰμάτιον ἡμφίεσαι.* Here the previous sentence, although interrogative in form, contains virtually a negative.

[5] *ἀλλ' οἵ γε πατέρες αὐτοί.* "Why even the very fathers amongst us." The force of *γέ* is not very clear at first sight. Kühner says it is "auctiva," which I do not quite understand. It seems to qualify *πατέρες*; "our fathers at all events" (and *a fortiori* others). It is at least true of them, and as they are the least favourable case, it is probably true of all others.

[6] *εἰ μὲν αὐτός.* The pronoun, as usually in the nominative case, is emphatic, "if he *personally*." For the imperfect here, see note on I. i. 5.

αὐτὸς[7] *σωφρονῶν διετέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι;*

29. *Ἀλλ' εἰ καὶ μηδὲν αὐτὸς πονηρὸν ποιῶν ἐκείνους φαῦλα πράττοντας ὁρῶν ἐπῄνει, δικαίως ἂν ἐπετιμᾶτο. Κριτίαν μὲν τοίνυν*[8] *αἰσθανόμενος ἐρῶντα Εὐθυδήμου καὶ πειρῶντα χρῆσθαι, καθάπερ οἱ πρὸς τἀφροδίσια τῶν σωμάτων ἀπολαύοντες, ἀπέτρεπε φάσκων ἀνελεύθερόν τε εἶναι καὶ οὐ πρέπον ἀνδρὶ καλῷ κἀγαθῷ, τὸν ἐρώμενον, ᾧ βούλεται πολλοῦ ἄξιος φαίνεσθαι, προσαιτεῖν*[9] *ὥσπερ τοὺς πτωχοὺς ἱκετεύοντα καὶ δεόμενον προσδοῦναι, καὶ ταῦτα μηδενὸς ἀγαθοῦ*[10]. 30. *Τοῦ δὲ Κριτίου τοῖς τοιούτοις οὐχ ὑπακούοντος οὐδὲ ἀποτρεπομένου, λέγεται τὸν Σωκράτην, ἄλλων τε πολλῶν παρόντων καὶ τοῦ Εὐθυδήμου, εἰπεῖν, ὅτι ὑϊκὸν αὐτῷ*

[7] *εἰ δ' αὐτός.* This combination of a past indicative with *εἰ* in the first clause, and an optative in the following one is not common. It seems to arise from a wish on Xenophon's part to add to the usual hypothetical statement, ("supposing a man were to continue in a course of sobriety himself, how could he be found fault with?") a clear indication that Socrates did as a matter of fact practise sobriety. This is conveyed by *εἰ διετέλει*, "if, as he did, he continued in a course of sobriety," &c.

[8] *Κριτίαν μὲν τοίνυν.* Nothing answers to *μέν* here. Probably Xenophon intended to proceed eventually *Ἀλκιβιάδην δέ*. The force of *τοίνυν* here is rather difficult to catch. It is not used so much to draw an inference, as to carry on the thread of the narrative or argument with some further detail or application. It is equivalent to our "now" in this sense, "now as for Critias." Cf. I. iii. 1, *ὡς δὲ δὴ καὶ ὠφελεῖν ἐδόκει μοι τοὺς συνόντας, τούτων γράψω, κ.τ.λ. Τὰ μὲν τοίνυν πρὸς τοὺς θεούς*, "*now* as for the Gods." So Thucyd. v. 88, *ὁ λόγος ᾧ προκαλεῖσθε τρόπῳ, εἰ δοκεῖ, γιγνέσθω. Ἡμεῖς τοίνυν*, "*now* we for our part."

[9] *προσαιτεῖν.* This word, as Kühner says, is a common one for begging. He quotes Plato Phaedr. 233 D, *τοὺς προσαιτοῦντας καὶ τοὺς δεομένους πλησμονῆς.* The idea seems to be that of continually asking for more, importunately begging. For the attraction in *ὥσπερ τοὺς πτωχούς*, see note on I. ii. 19.

[10] *καὶ ταῦτα μηδενὸς ἀγαθοῦ.* "And that too, (a portion of) what is no good." The genitive depends on *προσδοῦναι*, and is a partitive one. *Προσδοῦναι*, "to give to another *besides* (*πρός*) oneself," has the same construction as *μεταδοῦναι*.

δοκοίη[11] πάσχειν ὁ Κριτίας, ἐπιθυμῶν Εὐθυδήμῳ προσκνῆσθαι, ὥσπερ τὰ ὑΐδια τοῖς λίθοις. 31. Ἐξ ὧν δὴ καὶ ἐμίσει[12] τὸν Σωκράτην ὁ Κριτίας, ὥστε καί, ὅτε τῶν τριάκοντα ὢν νομοθέτης[13] μετὰ Χαρικλέους ἐγένετο, ἀπεμνημόνευσεν αὐτῷ καὶ ἐν τοῖς νόμοις ἔγραψε λόγων τέχνην[14] μὴ διδάσκειν, ἐπηρεάζων ἐκείνῳ καὶ οὐκ ἔχων ὅπῃ ἐπιλάβοιτο, ἀλλὰ τὸ κοινῇ τοῖς φιλοσόφοις[15] ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρων αὐτῷ καὶ διαβάλλων πρὸς τοὺς πολλούς· οὔτε γὰρ ἔγωγε[16] οὔτε αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα, οὔτ'

[11] *ὅτι δοκοίη.* The optative is that of the *oratio obliqua.* Learners seldom know how to construe optatives in Greek or subjunctives in Latin, their first impulse being to translate all such forms by "would," without considering that such forms are as often to be translated by simple indicatives as not. Here *δοκοίη* is not "would seem," but "seemed;" the optative arising not from any sense of probability, but because it conveys the thought of Socrates declared by himself.

[12] *Ἐξ ὧν δὴ καὶ ἐμίσει.* "From which of course (*δή*) also." This use of *καί* after relatives is so exceedingly common, that it looks sometimes as though the relative suggested the *καί* mechanically. The *καί* after *ὥστε* qualifies *ἀπεμνημόνευσεν,* "he went so far as to score it against him."

[13] *ὢν νομοθέτης.* The Thirty Tyrants were appointed by Lysander, with the ostensible object of drawing up a code of laws and a constitution for Athens. I suppose the words here, *νομοθέτης ἐγένετο,* are used with reference to this.

[14] *λόγων τέχνην.* There is no article, because the sense is apparently "any art of discussion," of any kind, literary or political. The government of that day were no more favourable to open discussion than some governments now.

[15] *τὸ κοινῇ τοῖς φιλοσόφοις.* This seems to refer to the charge brought against philosophers of venturing on unlawful subjects of speculation, *τά τε μετέωρα, καὶ τὰ ὑπὸ γῆς* (Plato, Apol. 18 B), and making the worse cause the better by their sophistical teachings.

[16] *οὔτε γὰρ ἔγωγε.* This explains why the object of Critias must have been to malign Socrates without having any real ground of complaint. Xenophon never himself heard Socrates making any profession of the kind (see the last note) charged against philosophers, and never heard from any one who did hear him. The double *οὔτε* is curious. But in Xenophon's Apologia, § 24, there is a very similar use, *οὔτε ἔγωγε οὔτε θύων οὔτε ὀμνὺς οὔτε ὀνομάζων ἄλλους θεοὺς ἀναπέφηνα.* Kühner alters the first *οὔτε* into *οὐδέ,* but it does not seem necessary.

ἄλλου φάσκοντος ἀκηκοέναι ἠσθόμην. 32. Ἐδήλωσε δέ[17]· ἐπεὶ γὰρ οἱ τριάκοντα πολλοὺς μὲν τῶν πολιτῶν καὶ οὐ τοὺς χειρίστους ἀπέκτεινον, πολλοὺς δὲ προετρέποντο ἀδικεῖν, εἶπέ που ὁ Σωκράτης, ὅτι θαυμαστόν οἱ δοκοίη εἶναι, εἴ τις γενόμενος[18] βοῶν ἀγέλης νομεὺς καὶ τὰς βοῦς ἐλάττους τε καὶ χείρους ποιῶν μὴ ὁμολογοίη κακὸς βουκόλος εἶναι· ἔτι δὲ θαυμαστότερον, εἴ τις προστάτης γενόμενος πόλεως καὶ ποιῶν τοὺς πολίτας ἐλάττους καὶ χείρους μὴ αἰσχύνεται[19], μηδ' οἴεται κακὸς εἶναι προστάτης τῆς πόλεως. 33. Ἀπαγγελθέντος δὲ αὐτοῖς τούτου, καλέσαντες ὅ τε Κριτίας καὶ ὁ Χαρικλῆς τὸν Σωκράτην τόν τε νόμον ἐδείκνυτην αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι[20]. Ὁ δὲ Σωκράτης ἐπήρετο αὐτώ, εἰ ἐξείη πυνθάνεσθαι, εἴ τι ἀγνοοῖτο τῶν προαγορευομένων. 34. Τὼ δ' ἐφάτην[21]. Ἐγὼ τοίνυν, ἔφη, παρεσκεύασμαι μὲν πείθεσθαι τοῖς νόμοις· ὅπως δὲ μὴ δι' ἄγνοιαν

[17] **Ἐδήλωσε δέ.** The verb is here used perhaps impersonally. Cf. Plato, Cratyl. 415 B, *δοκεῖ δέ μοι δηλοῦν καὶ ἐν τῇ δειλίᾳ*, and Herod. ii. 117, *κατὰ ταῦτα δὲ τὰ ἔπεα δηλοῖ ὅτι κ.τ.λ.* ("it is clear that"). The use of *γάρ* after such phrases as *τεκμήριον δέ, σημεῖον δέ, κ.τ.λ.* is common. Cf. Thucyd. iii. 66, *τεκμήριον δὲ ὡς οὐ πολεμίως ἐπράσσομεν· οὔτε γὰρ ἠδικήσαμεν οὐδένα.*

[18] ***γενόμενος.*** The aorist here, and the present in the next line (*ποιῶν*), are used in their proper sense, "after becoming . . . and on making;" the former being a single act completed soon, and the latter a continuous act still in process.

[19] ***μὴ αἰσχύνεται.*** Before there was *μὴ ὁμολογοίη*, the optative, a purely hypothetical case being put. Here the indicative is used, because Critias is in the writer's mind, and the case is put as a fact, "if a man is not ashamed, as Critias is not." Compare II. vi. 4, *εἰ δέ τις τούτων μὲν τῶν κακῶν μηδὲν ἔχοι εὖ δὲ πάσχων ἀνέχεται.*

[20] ***μὴ διαλέγεσθαι.*** Verbs of forbidding take what seems a superfluous negative after them. The reason is, that *we* look only at the prohibition, the Greeks to the negative result contemplated, "they forbade him, to the effect that he was not to converse." The union, as here, of dual and plural forms is common. See I. ii. 18. 24.

[21] ***Τὼ δ' ἐφάτην.*** "And they said, Yes." So Plato's usual phrase, *φάθι ἢ μή*, "say yes, or no." For *τοίνυν* see note above on *Κριτίας μὲν τοίνυν*, I. ii. 29.

λάθω τι παρανομήσας, τοῦτο βούλομαι σαφῶς μαθεῖν παρ' ὑμῶν· πότερο: τὴν τῶν λόγων [22] τέχνην σὺν τοῖς ὀρθῶς λεγομένοις εἶναι νομίζοντες ἢ σὺν τοῖς μὴ ὀρθῶς ἀπέχεσθαι κελεύετε αὐτῆς; Ἐι μὲν γὰρ σὺν τοῖς ὀρθῶς, δῆλον ὅτι ἀφεκτέον εἴη [23] τοῦ ὀρθῶς λέγειν· εἰ δὲ σὺν τοῖς μὴ ὀρθῶς, δῆλον ὅτι πειρατέον ὀρθῶς λέγειν. 35. Καὶ ὁ Χαρικλῆς ὀργισθεὶς αὐτῷ· Ἐπειδή, ἔφη, ὦ Σώκρατες, ἀγνοεῖς, τάδε σοι εὐμαθέστερα ὄντα προαγορεύομεν, τοῖς νέοις ὅλως μὴ διαλέγεσθαι. Καὶ ὁ Σωκράτης· Ἵνα τοίνυν, ἔφη, μὴ ἀμφίβολον ᾖ, ὡς ἄλλο τι ποιῶ ἢ τὰ προηγορευμένα, ὁρίσατέ μοι, μέχρι πόσων ἐτῶν δεῖ νομίζειν νέους εἶναι τοὺς ἀνθρώπους. Καὶ ὁ Χαρικλῆς· Ὅσου περ, εἶπε [24], χρόνου βουλεύειν οὐκ ἔξεστιν, ὡς οὔπω φρονίμοις οὖσι· μηδὲ σὺ διαλέγου νεωτέροις τριάκοντα ἐτῶν. 36. Μηδέ, ἄν τι ὠνῶμαι, ἔφη, ἢν πωλῇ νεώτερος τριάκοντα ἐτῶν, ἔρωμαι, ὁπόσου πωλεῖ [25]; Ναὶ τά γε τοιαῦτα, ἔφη ὁ

[22] *πότερον τὴν τῶν λόγων κ.τ.λ.* This argument is not very clearly put; but it amounts to this:—The Thirty prohibited all teaching of the art of discussion. Did they mean the art of *correct* discussion? Why, then, they would stop all truthful discussion, which Socrates affects to think could never be their object. Did they mean false and incorrect discussion? Why, then, his aim was only to arrive at truth, and therefore the prohibition did not apply, and so the field was still open to him, and the duty of attaining to what was true still incumbent. The phrase *σύν τινι εἶναι* is, "to have to do with," "to be connected with."

[23] *ὅτι ἀφεκτέον εἴη.* One would expect *ἂν εἴη*, which some of the editors adopt. Kühner defends *εἴη* alone, on the ground that, although the form *δῆλόν ἐστιν* is present, there is a reference to a past remark, actually or virtually made. "It is clear that, as we said, we had to give up correct discussion;" where the "*had* to give up" suits "as we said," rather than "it is clear." This seems to be what Kühner means, although his note is not very clear: "Scilicet hæc structura non usurpatur nisi scriptor alterius verba e tempore præterito commemorat uti h. l. *δῆλον ὅτι, ὃ ἐλέγομεν κ.τ.λ.*"

[24] *Ὅσου περ, εἶπε.* The construction is, *μέχρι ὅσου περ χρόνου οὐκ ἔξεστιν (αὐτοῖς) βουλεύειν (βουλευτὰς εἶναι) ὡς οὔσι κ.τ.λ.* Below, *μηδὲ ἔρωμαι* is, "am I not even to ask?" This sense has been noticed before.

[25] *ὁπόσου πωλεῖ.* See a note on I. i. 1, under *τίσι ποτέ.*

Χαρικλῆς· ἀλλά τοι[26] *σύ γε, ὦ Σώκρατες, εἴωθας εἰδὼς, πῶς ἔχει, τὰ πλεῖστα ἐρωτᾶν· ταῦτα οὖν μὴ ἐρώτα. Μηδ' ἀποκρίνωμαι οὖν, ἔφη, ἄν τίς με ἐρωτᾷ νέος, ἐὰν εἰδῶ, οἷον ποῦ οἰκεῖ Χαρικλῆς; ἢ ποῦ ἔστι Κριτίας; Ναὶ τά γε τοιαῦτα, ἔφη ὁ Χαρικλῆς.* 37. *Ὁ δὲ Κριτίας· Ἀλλὰ τῶνδέ τοί σε ἀπέχεσθαι, ἔφη, δεήσει, ὦ Σώκρατες, τῶν σκυτέων*[27] *καὶ τῶν τεκτόνων καὶ τῶν χαλκέων· καὶ γὰρ οἶμαι αὐτοὺς ἤδη κατατετρῖφθαι*[28] *διαθρυλουμένους ὑπὸ σοῦ. Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῶν ἑπομένων*[29] *τούτοις, τοῦ τε δικαίου καὶ τοῦ ὁσίου καὶ τῶν ἄλλων τῶν τοιούτων; Ναὶ μὰ Δί', ἔφη ὁ Χαρικλῆς, καὶ τῶν βουκόλων γε· εἰ δὲ μή, φυλάττου, ὅπως μὴ καὶ σὺ ἐλάττους τὰς βοῦς ποιήσῃς.* 38. *Ἔνθα καὶ δῆλον ἐγένετο, ὅτι, ἀπαγγελθέντος αὐτοῖς τοῦ περὶ τῶν βοῶν λόγου, ὠργίζοντο τῷ Σωκράτει.*

Οἷα μὲν οὖν ἡ συνουσία ἐγεγόνει Κριτίᾳ πρὸς Σωκράτην, καὶ ὡς εἶχον[30] *πρὸς ἀλλήλους, εἴρηται.* 39. *Φαίην δ' ἂν ἔγωγε μηδενὶ μηδεμίαν εἶναι παίδευσιν παρὰ τοῦ μὴ ἀρέσκοντος*[31]. *Κριτίας δὲ καὶ Ἀλκι-*

[26] *ἀλλά τοι.* "But in truth," "but the fact is." Cf. III. vi. 10, and II. ii. 7, where *τοί*, in accordance with its derivation (*τῷ*), has an intensive force.

[27] *τῶν σκυτέων.* Socrates was continually lectured by his opponents (when hard pressed) and hearers for introducing such vulgar illustrations as these, drawn from cobblers, &c. For instance, in Plato, Gorg. 491 A, *ἀτεχνῶς γε ἀεὶ σκυτέας τε καὶ κναφέας καὶ μαγείρους λέγων καὶ ἰατροὺς οὐδὲν παύει.*

[28] *κατατετρῖφθαι.* "Worn quite away," "worn threadbare" (although that introduces a new feature into the expression), the metaphor being that of bodies —metals, for instance—rubbed together until they are worn thin, or quite away. Cf. Thucyd. viii. 46, *περὶ ἑαυτοὺς τοὺς Ἕλληνας κατατρῖψαι.*

[29] *καὶ τῶν ἑπομένων.* "Also the topics connected with these," the topics in the discussion of which such illustrations occur. Below, *μὴ καὶ σύ* is, "lest you too," like the herdsmen you talked of. Socrates would make the herds smaller, by being killed out of them.

[30] *εἶχον.* The tense must be translated properly, as compared with *ἐγεγόνει*, "had arisen in the first instance . . . and in what relation they stood."

[31] *παρὰ τοῦ μὴ ἀρέσκοντος.*

βιάδης οὐκ ἀρέσκοντος[32] αὐτοῖς Σωκράτους ὡμιλησάτην, ὃν χρόνον ὡμιλείτην αὐτῷ, ἀλλ' εὐθὺς ἐξ ἀρχῆς ὡρμηκότε προεστάναι τῆς πόλεως· ἔτι γὰρ Σωκράτει συνόντες οὐκ ἄλλοις τισὶ μᾶλλον ἐπεχείρουν διαλέγεσθαι ἢ τοῖς μάλιστα πράττουσι τὰ πολιτικά. 40. Λέγεται γὰρ Ἀλκιβιάδην, πρὶν εἴκοσιν ἐτῶν εἶναι, Περικλεῖ ἐπιτρόπῳ μὲν ὄντι ἑαυτοῦ, προστάτῃ δὲ τῆς πόλεως, τοιάδε διαλεχθῆναι περὶ νόμων. 41. Εἰπέ μοι, φάναι[33], ὦ Περίκλεις, ἔχοις ἄν με διδάξαι, τί ἐστι νόμος; Πάντως δήπου, φάναι τὸν Περικλέα. Δίδαξον δὴ[34] πρὸς τῶν θεῶν, φάναι τὸν Ἀλκιβιάδην· ὡς ἔγωγ' ἀκούων τινῶν ἐπαινουμένων, ὅτι νόμιμοι ἄνδρες εἰσίν, οἶμαι μὴ ἂν δικαίως τούτου τυχεῖν τοῦ ἐπαίνου τὸν μὴ εἰδότα, τί ἐστι νόμος. 42. Ἀλλ' οὐδέν τι χαλεποῦ πράγματος ἐπιθυμεῖς, ὦ Ἀλκιβιάδη, φάναι τὸν Περικλέα, βουλόμενος γνῶναι, τί ἐστι νόμος· πάντες

"From the instructor who is not satisfactory to his pupils." Xenophon means that no disciple is really benefited by a master in any point with regard to which the disciple has no thorough admiration for him. Critias and Alcibiades did not admire the moral character of Socrates, and so they did not improve themselves, in order to bring themselves up to its level. The participle and article is negatived by *μή*, because it is virtually a hypothetical negative, "all who may be found on examination." Here for instance the words are equivalent to *ἐάν τις μὴ ἀρέσκῃ*.

[32] *οὐκ ἀρέσκοντος*. The *οὐκ* negatives *ὡμιλησάτην*; "entered into his society, *not* because he pleased them, but," &c., where *ἀρέσκοντος* and *ὡρμηκότε* correspond in different cases, on a principle explained before. The imperfect *ὡμιλείτην* is used no doubt to suit the notion of time conveyed by *ὃν χρόνον*.

[33] *φάναι*. This and the subsequent infinitives of course depend on *λέγεται*.

[34] *Δίδαξον δή*. Comparing II. iii. 11, and III. vi. 5 (for I see no difference in the three passages, although I think Kühner does), *δή* with the imperative is used when, some admission or assertion being made, an immediate application is requested. "Certainly I can tell you, said Pericles. *Well then, at once*—to carry this out—tell me." It seems to concentrate a somewhat general remark to an immediate focus, as it were. As *δή* is connected with *ἤδη* and *δέ*, this is in accordance with the natural sense of the word. Cf. Soph. Philoct. 1469, *Χωρῶμεν δὴ πάντες ἀολλεῖς*.

γὰρ οὗτοι[35] νόμοι εἰσίν, οὓς τὸ πλῆθος συνελθὸν[36] καὶ δοκιμάσαν ἔγραψε, φράζον, ἃ τε δεῖ ποιεῖν, καὶ ἃ μή. Πότερον δὲ τἀγαθὰ νομίσαν[37] δεῖν ποιεῖν, ἢ τὰ κακά; Τἀγαθά, νὴ Δία, φάναι, ὦ μειράκιον, τὰ δὲ κακὰ οὔ. 43. Ἐὰν δὲ μὴ τὸ πλῆθος, ἀλλ', ὥσπερ ὅπου ὀλιγαρχία ἐστίν, ὀλίγοι συνελθόντες γράψωσιν, ὅ,τι χρὴ ποιεῖν, ταῦτα τί ἐστι; Πάντα, φάναι, ὅσα ἂν τὸ κρατοῦν τῆς πόλεως βουλευσάμενον, ἃ χρὴ ποιεῖν, γράψῃ, νόμος καλεῖται. Καὶ ἂν τύραννος οὖν κρατῶν τῆς πόλεως γράψῃ τοῖς πολίταις ἃ χρὴ ποιεῖν, καὶ ταῦτα νόμος ἐστί; Καὶ ὅσα τύραννος ἄρχων, φάναι, γράφει, καὶ ταῦτα νόμος καλεῖται. 44. Βία δέ, φάναι, καὶ ἀνομία τί ἐστιν, ὦ Περίκλεις; ἆρ' οὐχ ὅταν ὁ κρείττων τὸν ἥττω μὴ πείσας[38], ἀλλὰ βιασάμενος ἀναγκάσῃ ποιεῖν ὅ,τι ἂν αὐτῷ δοκῇ; Ἔμοιγε δοκεῖ, φάναι τὸν Περικλέα. Καὶ ὅσα ἄρα τύραννος μὴ πείσας τοὺς πολίτας ἀναγκάζει ποιεῖν γράφων, ἀνομία ἐστί; Δοκεῖ μοι, φάναι τον Περικλέα· ἀνατίθεμαι γὰρ[39] τὸ ὅσα τύραννος

[35] *πάντες γὰρ οὗτοι.* As there is no article, *νόμοι* is to be separated from *οὗτοι*, and is the predicate, "All these are laws." The gender of *πάντες οὗτοι* is fixed by that of *νόμοι*. Sometimes however this attraction does not take place, and the subject is in the neuter. Kühner quotes Anab. I. iii. 18, *ἔγωγε φημὶ ταῦτα μὲν φλναρίας εἶναι*. See also just above, *τί ἐστι νόμος*.

[36] *συνελθόν.* For the difference of tense here and in *φράζον*, see a previous note (I. ii. 32).

[37] *νομίσαν.* With the participle is to be repeated *ἔγραψε*, from the previous sentence. Cf. Plato, Gorg. 451 D, *εἶποιμ' ἂν ὅτι περὶ τὴν τῶν ἄστρων φορὰν— ὀρθῶς γε λέγων σύ* (i. e. *εἴποις ἄν*).

[38] *μὴ πείσας.* The negative is *μή* because it is a hypothetical one, and indefinite, "whatever a tyrant compels the citizens to do, without first persuading them." If some definite act were alluded to, some matter of fact, *οὐ πείσας* would be used, *ὅσα* being of course then replaced by some other word.

[39] *ἀνατίθεμαι γάρ.* The metaphor is taken probably from some game like draughts, where a player withdraws his move and makes a different one. Cf. Plato, Hipparch. 229 E, *ἀλλὰ μὴν καὶ ὥσπερ πεττεύων ἐθέλω σοι ἐν τοῖς λόγοις ἀναθέσθαι ὅτι βούλει τῶν εἰρημένων*. The construction is either *ἀνατιθέμαι τὸ εἶναι ταῦτα νόμον ὅσα κ.τ.λ.*, the usual case of the article with the infinitive,

μὴ πείσας γράφει νόμον εἶναι. 45. Ὅσα δὲ οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι, πότερον βίαν φῶμεν[40], ἢ μὴ φῶμεν εἶναι; Πάντα μοι δοκεῖ, φάναι τὸν Περικλέα, ὅσα τις μὴ πείσας ἀναγκάζει τινὰ ποιεῖν, εἴτε γράφων εἴτε μή, βία μᾶλλον ἢ νόμος εἶναι. Καὶ ὅσα ἄρα τὸ πᾶν πλῆθος κρατοῦν τῶν τὰ χρήματα ἐχόντων γράφει μὴ πεῖσαν, βία μᾶλλον ἢ νόμος ἂν εἴη; 46. Μάλα τοι, φάναι τὸν Περικλέα, ὦ Ἀλκιβιάδη· καὶ ἡμεῖς, τηλικοῦτοι ὄντες[41], δεινοὶ τὰ τοιαῦτα ἦμεν· τοιαῦτα γὰρ καὶ ἐμελετῶμεν καὶ ἐσοφιζόμεθα, οἷά περ καὶ σὺ νῦν ἐμοὶ δοκεῖς μελετᾶν. Τὸν δὲ Ἀλκιβιάδην φάναι· Εἴθε σοι, ὦ Περίκλεις, τότε συνεγενόμην, ὅτε δεινότατος σαυτοῦ[42] ταῦτα ἦσθα. 47. Ἐπεὶ τοίνυν[43] τάχιστα τῶν πολιτευομένων

or τό is explained by ὅσα τύραννος κ.τ.λ. Cf. such expressions as τὸ ἄνθρωπος, the word "man."

[40] πότερον βίαν φῶμεν. See note on I. ii. 15. The negative is conveyed by μή, because it is not a direct one, only a supposed one, "are we to say No?" This is the reason why the imperative and infinitive require μή and not οὐ. They convey only a possible negative; for it is clear that the negative in "do not strike," is of a very different character from that in "he does not strike."

[41] τηλικοῦτοι ὄντες. Τηλικοῦτος and τηλικόσδε, like "tantus" in Latin, is a neutral word, meaning simply, "of such an age." The context decides whether it means old or young. Cf. Soph. Antig. 722, οἱ τηλικοίδε καὶ διδαξόμεσθα δή, φρονεῖν πρὸς ἀνδρὸς τηλικοῦδε τὴν φύσιν, where the word first really means "at our advanced life," and next, "at your early age." Below, καὶ σύ is, "you as well as we."

[42] δεινότατος σαυτοῦ. "At the cleverest point of your own powers," "at your best." Cf. Herod. v. 28, ἡ Μίλητος αὐτὴ ἑαυτῆς μάλιστα τότε ἀκμάσασα. The accusative ταῦτα after δεινότατος is to be explained from what is apparently the original notion inherent in the accusative case, viz. that of "extension over." It therefore naturally is the case for the locality of any quality in such phrases as ἔμπειρος τὰ πολεμικά. This is also the reason why a transitive verb takes this case, to express the locality over which the action of the verb extends.

[43] Ἐπεὶ τοίνυν. Τοίνυν seems to have its usual inferential meaning here. The remarks of Alcibiades were equivalent to an assertion that he aimed at political life, from his avowed wish that he could have attended Peri-

ὑπέλαβον κρείττονες εἶναι, Σωκράτει μὲν οὐκέτι προσῆσαν· οὔτε γὰρ[44] *αὐτοῖς ἄλλως ἤρεσκεν, εἴ τε προσέλθοιεν, ὑπὲρ ὧν ἡμάρτανον ἐλεγχόμενοι ἤχθοντο· τὰ δὲ τῆς πόλεως ἔπραττον, ὥνπερ ἕνεκεν καὶ Σωκράτει*[45] *προσῆλθον.* 48. *Ἀλλὰ Κρίτων τε Σωκράτους ἦν ὁμιλητὴς καὶ Χαιρεφῶν, καὶ Χαιρεκράτης, καὶ Ἑρμοκράτης, καὶ Σιμμίας, καὶ Κέβης, καὶ Φαιδώνδης, καὶ ἄλλοι, οἳ ἐκείνῳ συνῆσαν, οὐχ ἵνα δημηγορικοὶ ἢ δικανικοὶ γένοιτο, ἀλλ' ἵνα, καλοί τε κἀγαθοὶ γενόμενοι, καὶ οἴκῳ καὶ οἰκέταις καὶ οἰκείοις*[46] *καὶ φίλοις καὶ πόλει καὶ πολίταις δύναιντο καλῶς χρῆσθαι· καὶ τούτων οὐδείς, οὔτε νεώτερος οὔτε πρεσβύτερος ὤν, οὔτ' ἐποίησε κακὸν οὐδέν, οὔτ' αἰτίαν ἔσχεν.*

49. *Ἀλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς συνόντας αὐτῷ*[47] *σοφωτέρους ποιεῖν τῶν πατέρων, φάσκων δὲ κατὰ νόμον ἐξεῖναι παρανοίας ἐλόντι καὶ τὸν πατέρα*[48] *δῆσαι, τεκμηρίῳ τούτῳ*[49] *χρώμενος, ὡς*

cles; "as soon consequently as he could," he turned his steps in that direction, leaving Socrates.

[44] *οὔτε γάρ.* The combination of a negative and positive clausc (*οὔτε ἤρεσκεν, εἴ τε προσέλθοιεν*) is common. Cf. III. iv. 1, *οὔτε ὁπλίτην στρατευσάμενον, ἔν τε τοῖς ἱππεῦσιν οὐδὲν περίβλεπτον ποιήσαντα.* Below, the construction is *ἤχθοντο ἐλεγχόμενοι ὑπὲρ τούτων ἃ ἡμάρτανον.* For *ὑπέρ* in the sense of *περί* see a former note I. i. 17.

[45] *καὶ Σωκράτει.* For the meaning of *καί* the reader can refer to a note on I. ii. 31. If, instead of the relative (*ὥνπερ*), there were, as there might be, two co-ordinate clauses, *οὐ μόνον δὲ τὰ τῆς πόλεως ἔπραττον ἀλλὰ καὶ Σωκράτει προσῆλθον*, the force of *καί* would be manifest. It almost seems as though the idea when conveyed by a relative sentence, still retained the *καί*, although it was no longer strictly right. In fact it is, as stated in the note referred to, a mechanical use of *καί*. Kühner remarks, I find, that after relatives "*καί* gradationem quandam significat," words from which I cannot draw any definite idea.

[46] *οἰκέταις καὶ οἰκείοις.* "Domestics and kinsmen."

[47] *τοὺς συνόντας αὐτῷ.* In what respect this differs from *παρὰ τοῖς ἑαυτῷ συνοῦσι* (I. ii. 51), I mean as regards the pronouns *αὐτῷ* and *ἑαυτῷ*, has been virtually already explained. Cf. I. ii. 3.

[48] *ἐλόντι καὶ τὸν πατέρα.*

τὸν ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου νόμιμον εἶη δεδέσθαι. 50. Σωκράτης δὲ τὸν μὲν ἀμαθίας ἕνεκα δεσμεύοντα δικαίως ἂν καὶ αὐτὸν ᾠ̓ετο δεδέσθαι[50] ὑπὸ τῶν ἐπισταμένων, ἃ μὴ αὐτὸς ἐπίσταται· καὶ τῶν τοιούτων ἕνεκα πολλάκις ἐσκόπει, τί διαφέρει μανίας ἀμαθία· καὶ τοὺς μὲν μαινομένους ᾠ̓ετο συμφερόντως ἂν δεδέσθαι καὶ αὐτοῖς καὶ τοῖς φίλοις, τοὺς δὲ μὴ ἐπισταμένους τὰ δέοντα δικαίως ἂν μανθάνειν παρὰ τῶν ἐπισταμένων. 51. Ἀλλὰ Σωκράτης γε, ἔφη ὁ κατήγορος, οὐ μόνον τοὺς πατέρας, ἀλλὰ καὶ τοὺς ἄλλους συγγενεῖς ἐποίει ἐν ἀτιμίᾳ εἶναι παρὰ τοῖς ἑαυτῷ συνοῦσι, λέγων, ὡς οὔτε τοὺς κάμνοντας οὔτε τοὺς δικαζομένους οἱ συγγενεῖς ὠφελοῦσιν, ἀλλὰ τοὺς μὲν οἱ ἰατροί, τοὺς δὲ οἱ συνδικεῖν ἐπιστάμενοι. 52. Ἔφη δὲ καὶ περὶ τῶν φίλων αὐτὸν λέγειν, ὡς οὐδὲν ὄφελος[51] εὔνους εἶναι, εἰ μὴ καὶ ὠφελεῖν δυνήσονται· μόνους δὲ φάσκειν αὐτὸν ἀξίους εἶναι τιμῆς τοὺς εἰδότας τὰ δέοντα καὶ ἑρμηνεῦσαι δυναμένους· ἀναπείθοντα οὖν τοὺς νέους αὑτόν, ὡς αὐτὸς εἴη σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφούς, οὕτω διατιθέναι τοὺς ἑαυτῷ συνόντας, ὥστε μηδαμοῦ παρ᾽ αὐτοῖς[52] τοὺς ἄλλους εἶναι πρὸς ἑαυτόν. 53. Ἐγὼ

"After convicting him of lunacy to put even one's father under confinement." The person in whose favour judgment was given was said *αἱρεῖν δίκην*, the person against whom, *ὀφλεῖν δίκην*. If the suit in lunacy were successful, the next heir was directed to take charge of the property, and the lunatic no doubt put under proper restraint (*δῆσαι*).

[49] *τεκμηρίῳ τούτῳ*. "This (fact) as a proof." See note on *πάντες γὰρ οὗτοι*, I. ii. 42. In the next clause *εἴη* is the optative of the *oratio obliqua*.

[50] *καὶ αὐτὸν ᾠ̓ετο δεδέσθαι*. "Himself as well to have been consigned to safe keeping" when his victim was, for this is the sense of the perfect tense here. Below also *δεδέσθαι* is used in the same way, "have been sent to prison when their madness began, and kept there."

[51] *ὡς οὐδὲν ὄφελος*. Sc. *ἐστιν αὐτοὺς εὔνους εἶναι*.

[52] *μηδαμοῦ παρ᾽ αὐτοῖς*. "Were of no account with them in comparison with himself." For this sense of *μηδαμοῦ* or *οὐδαμοῦ* cf. Æschyl. Persæ 490, *θεοὺς νομίζων*

δ' αὐτὸν οἶδα μὲν[53] *καὶ περὶ πατέρων ιε καὶ τῶν ἄλλων συγγενῶν τε*[54] *καὶ περὶ φίλων ταῦτα λέγοντα· καὶ πρὸς τούτοις γε δή*[55]*, ὅτι τῆς ψυχῆς ἐξελθούσης, ἐν ᾗ μόνῃ γίγνεται φρόνησις, τὸ σῶμα τοῦ οἰκειοτάτου ἀνθρώπου τὴν ταχίστην ἐξενέγκαντες ἀφανίζουσιν.* 54. *Ἔλεγε δέ, ὅτι καὶ ζῶν ἕκαστος ἑαυτοῦ ὃ πάντων*[56] *μάλιστα φιλεῖ, τοῦ σώματος ὅ,τι ἂν ἀχρεῖον ᾖ καὶ*

οὐδαμοῦ, and Plato, Gorg. 456 C, *οὐδαμοῦ ἂν φανῆναι τὸν ἰατρόν.* For *πρός*, "in comparison with," cf. Thucyd. vi. 86, *δυνάμει μείζονι πρὸς τὴν τῶνδε ἰσχύν*, and viii. 40, *πάντα ὕστερα εἶναι πρὸς τὸ ναῦς τε ξυμπαρακομίσαι.*

[53] *οἶδα μέν.* This has nothing to correspond to it; but in § 55 the narrative, in a different form, refers back to this, for *ταῦτ' οὖν ἔλεγεν οὐ διδάσκων* replaces what would have been an exact apodosis, *ταῦτα δὲ λέγων οὐκ ἐδίδασκεν.*

[54] *συγγενῶν τε.* The second *τέ* is apparently useless, for there are three divisions of people mentioned, fathers, kinsmen, friends. But possibly the sense is rather, "fathers, and all others, including both kinsmen and the case of friends" (*περί*), so that there are at first two classes, fathers, and all the rest of the world, the last being subdivided into kinsmen and friends. Before the last, *περί* is repeated, perhaps by reason of the proximity of *λέγοντα*, although quite unnecessarily, as the sentence runs really, *καὶ (περὶ) τῶν ἄλλων, συγγενῶν τε ὄντων καὶ φίλων.* I see, since writing this note, that Kühner's idea is essentially the same; and he adds, which may be true, that *φίλων* being altogether different from the other classes, Xenophon may have repeated the *περί*. As some corroboration of this, he refers to I. iii. 3, *πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαιταν.*

[55] *καὶ πρὸς τούτοις γε δή.* In Thucyd. iv. 92 there is *πρός τε γὰρ τοὺς ἀστυγείτονας πᾶσι τὸ ἀντιπάλον καθίσταται, καὶ πρὸς τούτους γε δή, οἳ καί κ.τ.λ.*, and the same particles occur in iv. 78. The sense is plain in these passages, "and against these, at all events, it is assuredly true." In fact, the particles introduce a kind of climax. They seem then used in enumerations where the last member is put emphatically with something of surprise. Weiske quotes an apt passage from Œcon. v. 20, *ὑπὲρ ἀγρῶν καὶ ξηρῶν καρπῶν καὶ βοῶν, καὶ ὑπὲρ πάντων γε δὴ τῶν κτημάτων.* Translate, "aye, and more than this."

[56] *ἑαυτοῦ ὃ πάντων.* The construction is, *ἕκαστος ἀφαιρεῖ τε αὐτὸς καὶ ἄλλῳ παρέχει (ἀφαιρεῖν) ὅτι ἂν τοῦ σώματος, ὃ ἑαυτοῦ μάλιστα φιλεῖ, ἀχρεῖον ᾖ.* The genitive *ἑαυτοῦ* depends on *ὅ*, "which of all himself he loves most." Cf. Thucyd. i. 84, *ὃ μέμφονται μάλιστα ἡμῶν*, where the order is *ὃ ἡμῶν* ("which portion of us, which point about us") *κ.τ.λ.*

ἀνωφελές, αὐτός τε ἀφαιρεῖ καὶ ἄλλῳ παρέχει· αὐτοι τέ γε αὐτῶν ὄνυχάς τε καὶ τρίχας καὶ τύλους ἀφαιροῦσι, καὶ τοῖς ἰατροῖς παρέχουσι μετὰ πόνων τε καὶ ἀλγηδόνων καὶ ἀποτέμνειν καὶ ἀποκάειν, καὶ τούτων χάριν οἴονται δεῖν αὐτοῖς καὶ μισθὸν τίνειν· καὶ τὸ σίαλον ἐκ τοῦ στόματος ἀποπτύουσιν ὡς δύνανται πορρωτάτω, διότι ὠφελεῖ μὲν οὐδὲν αὐτοὺς ἐνόν, βλάπτει δὲ πολὺ μᾶλλον. 55. Ταῦτ' οὖν ἔλεγεν οὐ τὸν μὲν πατέρα ζῶντα κατορύττειν διδάσκων, ἑαυτὸν δὲ κατατέμνειν, ἀλλ' ἐπιδεικνύων ὅτι τὸ ἄφρον ἄτιμόν ἐστι, παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον, ὅπως, ἐάν τε ὑπὸ πατρός, ἐάν τε ὑπὸ ἀδελφοῦ, ἐάν τε ὑπὸ ἄλλου τινὸς βούληται[57] τιμᾶσθαι, μὴ τῷ οἰκεῖος εἶναι πιστεύων ἀμελῇ, ἀλλὰ πειρᾶται, ὑφ' ὧν ἂν βούληται τιμᾶσθαι, τούτοις ὠφέλιμος εἶναι.

56. Ἔφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτων ποιητῶν ἐκλεγόμενον τὰ πονηρότατα καὶ τούτοις μαρτυρίοις χρώμενον διδάσκειν τοὺς συνόντας κακούργους τε εἶναι καὶ τυραννικούς· Ἡσιόδου μὲν τό[58]·

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος,

τοῦτο δὴ λέγειν αὐτόν, ὡς ὁ ποιητὴς κελεύει μηδενὸς ἔργου μήτε ἀδίκου μήτε αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ

[57] *βούληται.* The subject here is *τίς* or *ἕκαστος*, taken from the virtual object of *παρεκάλει*. Below, in *τῷ οἰκεῖος εἶναι*, the nominative is right, because the subject of *ἀμελῇ* is in the nominative case; whereas above, in *τοῦ ὡς φρονιμώτατον εἶναι*, the subject of *ἐπιμελεῖσθαι* is itself in the accusative.

[58] *Ἡσιόδου μὲν τό.* The article is prefixed to a quotation, in the sense of "the passage," "the phrase," &c. The corresponding words to this clause are *τὸ δὲ Ὁμήρου*, further down. The remark of Hesiod was only this, that agricultural work was no disgrace (*οὐδὲν ὄνειδος*). The cavillers at Socrates accused him of saying that no kind of work (good or bad, as long as it is work) is a disgrace to a man. *Ἔργον* is especially used for agricultural works, or even tilled fields, cf. Callim. Lavacr. Pall. 62, *Βοιωτῶν ἔργα διερχομένα*, as such work in the primitive ages was the chief occupation.

ταῦτα[59] ποιεῖν ἐπὶ τῷ κέρδει. 57. Σωκράτης δ' ἐπειδὴ ὁμολογήσαιτο[60] τὸ μὲν ἐργάτην εἶναι ὠφέλιμόν τε ἀνθρώπῳ καὶ ἀγαθὸν εἶναι, τὸ δὲ ἀργὸν βλαβερόν τε καὶ κακόν, καὶ τὸ μὲν ἐργάζεσθαι ἀγαθόν, τὸ δὲ ἀργεῖν κακόν, τοὺς μὲν ἀγαθόν τι ποιοῦντας ἐργάζεσθαί τε ἔφη καὶ ἐργάτας ἀγαθοὺς εἶναι· τοὺς δὲ κυβεύοντας ἤ τι ἄλλο πονηρὸν καὶ ἐπιζήμιον ποιοῦντας ἀργοὺς ἀπεκάλει. Ἐκ δὲ τούτων ὀρθῶς ἂν ἔχοι τό·

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος.

58. Τὸ δὲ Ὁμήρου ἔφη ὁ κατήγορος πολλακις αὐτὸν λέγειν, ὅτι Ὀδυσσεὺς[61]

Ὄντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
'δαιμόνι', οὔ σε ἔοικε κακὸν ὣς δειδίσσεσθαι,
ἀλλ' αὐτός τε κάθησο καὶ ἄλλους ἵδρυε λαούς.'
ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·
'δαιμόνι', ἀτρέμας ἧσο καὶ ἄλλων μῦθον ἄκουε,
οἳ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἄναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.'

ταῦτα δὴ αὐτὸν ἐξηγεῖσθαι, ὡς ὁ ποιητὴς ἐπαινοίη παίεσθαι τοὺς δημότας καὶ πένητας[62]. 59. Σωκράτης

[59] καὶ ταῦτα. Sc. τὰ ἄδικά τε καὶ αἰσχρὰ ἔργα. For the sense of ἐπί (with a view to), cf. Thucyd. vi. 28, ἐπὶ δήμου καταλύσει ἡ περικοπὴ γένοιτο.

[60] ἐπείδη ὁμολογήσαιτο. This is the optative of indefinite frequency. Cf. Xen. Anab. I. v. 2, οἱ ὄνοι ἐπεί τις δίωκοι, εἰστήκεσαν. If the indicative were used here, it would limit the remark to some one particular occasion. Cf. Thucyd. vi. 18, ἐπειδή γε καὶ ξυνωμόσαμεν. Xenophon's defence supposes the passage of Hesiod to be explained as follows: no real, genuine work (by which is understood work that does good) is a disgrace. But this is not what Hesiod meant.

[61] Ὀδυσσεύς. See Il. ii. 188. Ulysses was polite to the great men, and rude to the little; and the connexion of Socrates with Critias and Alcibiades strengthened the suspicion of his anti-democratical bias.

[62] τοὺς δημότας καὶ πένητας.

δ' οὐ ταῦτ' ἔλεγε· καὶ γὰρ ἑαυτὸν οὕτω γ' ᾤετο δεῖν παίεσθαι· ἀλλ' ἔφη δεῖν τοὺς μήτε λόγῳ μήτ' ἔργῳ ὠφελίμους ὄντας, μήτε στρατεύματι μήτε πόλει μήτε αὐτῷ τῷ δήμῳ, εἴ τι δέοι, βοηθεῖν ἱκανούς, ἄλλως τ' ἐὰν[63] πρὸς τούτῳ καὶ θρασεῖς ὦσι, πάντα τρόπον κωλύεσθαι, κἂν πάνυ πλούσιοι τυγχάνωσιν ὄντες. 60. Ἀλλὰ Σωκράτης γε τἀναντία τούτων φανερὸς ἦν καὶ δημοτικὸς καὶ φιλάνθρωπος ὤν· ἐκεῖνος γὰρ πολλοὺς ἐπιθυμητὰς[64] καὶ ἀστοὺς καὶ ξένους λαβὼν οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο, ἀλλὰ πᾶσιν ἀφθόνως ἐπήρκει τῶν ἑαυτοῦ· ὧν τινες μικρὰ μέρη παρ ἐκείνου προῖκα λαβόντες πολλοῦ τοῖς ἄλλοις ἐπώλουν, καὶ οὐκ ἦσαν, ὥσπερ ἐκεῖνος. δημοτικοί· τοῖς γὰρ μὴ ἔχουσι χρήματα διδόναι οὐκ ἤθελον διαλέγεσθαι. 61. Ἀλλὰ Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους[65] κόσμον τῇ πόλει παρεῖχε πολλῷ μᾶλλον ἢ Λίχας τῇ Λακεδαιμονίων, ὃς ὀνομαστὸς ἐπὶ τούτῳ γέγονε. Λίχας μὲν γὰρ ταῖς γυμνοπαιδίαις[66] τοὺς ἐπιδημοῦντας ἐν Λακεδαίμονι ξένους ἐδείπνιζε· Σωκράτης

For the single article, see note on I. i. 19. Also for the imperfect, ἂν ᾤετο, see note on I. i. 5.

[63] ἄλλως τ' ἐὰν ὦσι. A commoner form is ἄλλως τε καὶ ἐάν, "and especially if." Here the sense is, "and otherwise than this, if they are besides rash as well." Cf. Thucyd. vi. 72, οὐ μέντοι τοσοῦτόν γε λειφθῆναι ὅσον εἰκὸς εἶναι, ἄλλως τε τοῖς πρώτοις ἀντ-αγωνισαμένους. Of course here the hypothetical clause ἐὰν θρασεῖς ὦσι replaces an adjectival one, τοὺς μὴ ἱκανούς.

[64] ἐπιθυμητάς. "Desirous (of his company)." Cf. I. ii. 5, τοὺς ἑαυτοῦ ἐπιθυμοῦντας. Below, τῶν ἑαυτοῦ is a partitive genitive, "he aided all liberally with portions of what belonged to himself." The construction is like that of μεταδίδωμι. Cf. Herod. i. 143, μεταδοῦναι αὐτοῦ μηδαμοῖσι ἄλλοισι.

[65] πρὸς τοὺς ἄλλους ἀνθρώπους. "Extending even to the rest of the world." Cf. Plato, Symp. 179 B, Ἄλκηστις ἱκανὴν παρέχεται μαρτυρίαν εἰς τοὺς Ἕλληνας.

[66] ταῖς γυμνοπαιδίαις. A festival at Sparta when boys danced round the statues of Latona, Artemis, and Apollo, in memory of the heroes who fell in the combat at Thyrea, when Othryades gained the victory for his countrymen.

δὲ διὰ παντὸς τοῦ βίου τὰ ἑαυτοῦ δαπανῶν τὰ μέγιστα[67] πάντας τοὺς βουλομένους ὠφέλει· βελτίους γὰρ ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν.

62. Ἐμοὶ μὲν δὴ[68] Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει μᾶλλον ἢ θανάτου. Καὶ κατὰ τοὺς νόμους δὲ σκοπῶν ἄν τις τοῦθ' εὕροι. Κατὰ γὰρ τοὺς νόμους, ἐάν τις φανερὸς γένηται κλέπτων ἢ λωποδυτῶν ἢ βαλαντιοτομῶν ἢ τοιχωρυχῶν ἢ ἀνδραποδιζόμενος ἢ ἱεροσυλῶν, τούτοις θάνατός ἐστιν ἡ ζημία· ὧν ἐκεῖνος πάντων ἀνθρώπων πλεῖστον ἀπεῖχεν. 63. Ἀλλὰ μὴν τῇ πόλει γε[69] οὔτε πολέμου κακῶς συμβάντος, οὔτε στάσεως οὔτε προδοσίας, οὔτε ἄλλου κακοῦ οὐδενὸς πώποτε αἴτιος ἐγένετο. Οὐδὲ μὴν[70] ἰδίᾳ γε οὐδένα πώποτε ἀνθρώπων οὔτε ἀγαθῶν ἀπεστέρησεν, οὔτε κακοῖς περιέβαλεν· ἀλλ' οὐδ' αἰτίαν τῶν εἰρημένων οὐδενὸς πώποτ' ἔσχε. 64. Πῶς οὖν ἔνοχος ἂν εἴη τῇ γραφῇ; ὃς ἀντὶ μὲν τοῦ[71] μὴ νομίζειν θεούς, ὡς ἐν τῇ γραφῇ γέγραπτο, φανερὸς ἦν θεραπεύων τοὺς θεοὺς

[67] *τὰ μέγιστα.* This is really a cognate accusative after *ὠφέλει*, being equivalent to *ὠφέλει πάντας τοὺς βουλομένους τὰ μέγιστα ὠφελήματα.* Below *ποιῶν* seems less natural than *ποιήσας.* The sense however must be, that Socrates dismissed his associates in the midst of attempts to improve them.

[68] *Ἐμοὶ μὲν δή.* These words seem to have no clause with *δέ* or an equivalent answering to them. The antithesis suggested by the sentence is *τοῖς δὲ ἄλλοις ἄλλως ἂν δοκοίη.*

[69] *Ἀλλὰ μὴν τῇ πόλει γε.* "But most assuredly (as an undoubted fact) to the city at all events," as contrasted with *ἰδίᾳ* below; where *ἰδίᾳ* itself is again contrasted with *πόλει*, very much on the same principle as the double *καί* in such cases as *εἴ τις καὶ ἄλλος, καὶ οὗτος.*

[70] *Οὐδὲ μήν.* The distinction between *οὐδέ* and *οὔτε* is clearly seen here. *Οὐδέ* connects one sentence with a preceding one; *οὔτε . . . οὔτε* are used when "neither . . . nor" is required. When *οὐδέ* qualifies a single word, it means "not even."

[71] *ὃς ἀντὶ μὲν τοῦ κ.τ.λ.* For the use of *ὅς* or *ὅστις*, emphatically "a man who," cf. Soph. Ajax 457, *καὶ νῦν τί χρὴ δρᾶν, ὅστις ἐμφανῶς θεοῖς ἐχθαίρομαι.* With respect to *γέγραπτο* and the omitted augment, Kühner observes that this occurs sometimes when a long vowel precedes (as here, *γραφῇ*).

μάλιστα τῶν ἄλλων ἀνθρώπων· ἀντὶ δὲ τοῦ διαφθειρειν τοὺς νέους, ὃ δὴ ὁ γραψάμενος αὐτὸν ᾐτιᾶτο, φανερὸς ἦν τῶν συνόντων[72] τοὺς πονηρὰς ἐπιθυμίας ἔχοντας τούτων μὲν παύων, τῆς δὲ καλλίστης καὶ μεγαλοπρεπεστάτης ἀρετῆς, ἣ πόλεις τε καὶ οἶκοι εὖ οἰκοῦσι, προτρέπων ἐπιθυμεῖν· ταῦτα δὲ πράττων πῶς οὐ μεγάλης ἄξιος ἦν τιμῆς τῇ πόλει;

CHAPTER III.

1. Ὡς δὲ δὴ καὶ ὠφελεῖν[73] ἐδόκει μοι τοὺς ξυνόντας τὰ μὲν ἔργῳ δεικνύων ἑαυτὸν οἷος ἦν, τὰ δὲ καὶ διαλεγόμενος, τούτων δὴ γράψω ὁπόσα ἂν διαμνημονεύσω. Τὰ μὲν τοίνυν[74] πρὸς τοὺς θεοὺς φανερὸς ἦν καὶ ποιῶν καὶ λέγων ἥπερ ἡ Πυθία ὑποκρίνεται τοῖς ἐρωτῶσι, πῶς δεῖ ποιεῖν ἢ περὶ θυσίας ἢ περὶ προγόνων θεραπείας ἢ περὶ ἄλλου τινὸς τῶν τοιούτων· ἥ τε γὰρ Πυθία νόμῳ πόλεως ἀναιρεῖ ποιοῦντας[75] εὐσεβῶς ἂν ποιεῖν, Σωκράτης τε οὕτως καὶ αὐτὸς ἐποίει καὶ τοῖς ἄλλοις παρῄνει, τοὺς δὲ ἄλλως πως ποιοῦντας περιέργους καὶ ματαίους ἐνόμιζεν εἶναι. 2. Καὶ εὔχετο δὲ πρὸς τοὺς θεοὺς ἁπλῶς τἀγαθὰ διδόναι, ὡς τοὺς θεοὺς

[72] τῶν συνόντων. This depends on the τοὺς πονηρὰς ἐπιθυμίας ἔχοντας, "those of his associates who," &c. In this and similar cases with relatives, the genitive stands first generally. Cf. Thucyd. iii. 39, τῶν δὲ πόλεων αἷς ἂν μάλιστα εὐπραξία ἔλθῃ, and iv. 80, αὐτῶν ὅσοι ἀξιοῦσιν κ.τ.λ.

[73] καὶ ὠφελεῖν. Socrates not only did not corrupt his associates (τοὺς νέους διαφθείρων, I. 1), he actually did the reverse, for he improved them.

[74] Τὰ μὲν τοίνυν. To this is opposed διαίτῃ δέ in § 5. Below, for ὑποκρίνεσθαι cf. Herod. i. 78, ἡ Πυθία ὑπεκρίνατο τοῖσι Λυδοῖσι. The same word is found in Thucyd. vii. 44, but there ἀποκρίνεσθαι is a various reading, and is a far commoner word.

[75] ποιοῦντας. Not "those who act," for the article would be used, but the people already mentioned are referred to; "if they act, they would do," &c. Below, after παρῄνει, add οὕτως ποιεῖν.

κάλλιστα εἰδοτας[76], *ὁποῖα ἀγαθά ἐστι· τοὺς δ' εὐχομένους χρυσίον ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο τι τῶν τοιούτων οὐδὲν διάφορον ἐνόμιζεν εὔχεσθαι, ἢ εἰ κυβείαν ἢ μάχην ἢ ἄλλο τι εὔχοιντο τῶν φανερῶς ἀδήλων ὅπως ἀποβήσοιτο.* 3. *Θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων· οὔτε γὰρ τοῖς θεοῖς ἔφη καλῶς ἔχειν*[77], *εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον· πολλάκις γὰρ ἂν αὐτοῖς τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢ τὰ παρὰ τῶν χρηστῶν εἶναι κεχαρισμένα· οὔτ' ἂν τοῖς ἀνθρώποις ἄξιον εἶναι ζῆν, εἰ τὰ παρὰ τῶν πονηρῶν μᾶλλον ἦν κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χρηστῶν· ἀλλ' ἐνόμιζε τοὺς θεοὺς ταῖς παρὰ τῶν εὐσεβεστάτων τιμαῖς μάλιστα χαίρειν. Ἐπαινέτης δ' ἦν καὶ τοῦ ἔπους τούτου·*

Κἀδ δύναμιν[78] δ' ἔρδειν ἱέρ' ἀθανάτοισι θεοῖσι·

καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαιταν καλὴν ἔφη παραίνεσιν εἶναι τὴν Κἀδ δύναμιν[79]

[76] *ὡς εἰδότας.* Cf. I. ii. 20, *ὡς τὴν μὲν τῶν χρηστῶν κ.τ.λ.* For the general sentiment compare Juv. x. 347, "Permittes ipsis expendere numinibus, quid Conveniat nobis, rebusque sit utile nostris. Nam pro jucundis aptissima quæque dabunt Di, Carior est illis homo quam sibi." Also Plato, Alcib. ii. 148 C, *οἱ Λακεδαιμόνιοι ἑπάστοτε εὐχὴν εὔχονται, τὰ καλὰ ἐπὶ τοῖς ἀγαθοῖς τοὺς θεοὺς διδόναι κελεύοντες*, and that dialogue generally.

[77] *ἔφη καλῶς ἔχειν.* There is no *ἄν* required with *ἔχειν*, because *καλὸν ἦν* and the like phrases are used without *ἄν*, just as the Latins said "longum erat." This sentence can be put into English with a similar idiom, "if they really rejoiced . . . it was a bad thing for them." In fact, as Kühner remarks, the *ἄν* might have been omitted below in *ἄξιον ἂν εἶναι* for the same reason.

[78] *Κἀδ δύναμιν.* Hesiod, Oper. et Dies 336. For the repetition of *πρός* with *τὴν ἄλλην*, see note on *περὶ φίλων*, I. ii. 53. Here *φίλους* and *ξένους* are put together as forming one idea opposed to *τὴν ἄλλην δίαιταν.*

[79] *τὴν Κἀδ δύναμιν.* That is, *τὴν παραίνεσιν Κἀδ δύναμιν ἔρδειν εἶναι καλὴν παραίνεσιν.* It might have been also expressed by *τό.*

ἔρδειν. 4. Εἰ δέ τι δόξειεν[80] αὐτῷ σημαίνεσθαι παρὰ τῶν θεῶν, ἧττον ἂν ἐπείσθη παρὰ τὰ σημαινόμενα ποιῆσαι, ἢ εἴ τις αὐτὸν ἔπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν καὶ μὴ εἰδότα τὴν ὁδὸν ἀντὶ βλέποντος καὶ εἰδότος· καὶ τῶν ἄλλων δὲ μωρίαν κατηγόρει, οἵτινες παρὰ τὰ παρὰ τῶν θεῶν σημαινόμενα ποιοῦσί τι φυλαττόμενοι τὴν παρὰ τοῖς ἀνθρώποις[81] ἀδοξίαν. Αὐτὸς δὲ πάντα τἀνθρώπινα ὑπερεώρα πρὸς τὴν παρὰ τῶν θεῶν ξυμβουλίαν.

5. Διαίτῃ δὲ τήν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα, ᾗ χρώμενος ἄν τις, εἰ μή τι δαιμόνιον εἴη, θαρραλέως καὶ ἀσφαλῶς διάγοι καὶ οὐκ ἂν ἀπορήσειε τοσαύτης δαπάνης. Οὕτω γὰρ εὐτελὴς ἦν, ὥστ' οὐκ οἶδ', εἴ τις οὕτως ἂν ὀλίγα ἐργάζοιτο, ὥστε μὴ λαμβάνειν[82] τὰ Σωκράτει ἀρκοῦντα· σίτῳ μὲν γὰρ τοσούτῳ ἐχρῆτο, ὅσον ἡδέως ἤσθιε· καὶ ἐπὶ τοῦτο οὕτω παρεσκευασμένος ἦει, ὥστε τὴν ἐπιθυμίαν τοῦ σίτου ὄψον αὐτῷ εἶναι·

[80] **Εἰ δέ τι δόξειεν.** This optative is not to be confounded with the pure hypothetical optative in such cases as εἰ ἔχοι διδοίη ἄν, for ἐπείσθη ἄν would not be a natural sequence. But it is really equivalent to an optative of indefinite frequency, like ἐπειδὴ ὁμολογήσαιτο in I. ii. 57. Below, ἔπειθεν is "tried to persuade him."

[81] **παρὰ τοῖς ἀνθρώποις.** The meaning of παρά is distinct from that of the same preposition in the line before. It is here, "the disrepute *existing amongst* men;" the other, "the indications sent *from* the gods." Below, for the comparative force of πρός, see I. ii. 52 (εἶναι πρὸς ἑαυτόν).

[82] **ὥστε μὴ λαμβάνειν.** The difference between ὥστε οὐκ and ὥστε μή is here clearly marked. The former is naturally found when an indicative follows, for the negative result is then asserted to have followed as a matter of fact. With ὥστε μή and an infinitive the result is not asserted to have followed; there is only stated a capability of its following from the premises. Socrates was frugal; there was a positive consequence of this, viz. ignorance on Xenophon's part of the possibility of any man not having at least thus much; this is ὥστε οὐκ οἶδα. A man could hardly be conceived working little enough not to receive, if he did work, thus much: this is ὥστε μὴ λαμβάνειν. It is to be observed that ὥστε with an infinitive does not preclude the actual occurrence of the event; but it does not distinctly assert its occurrence, only its possible occurrence.

ποτὸν δὲ πᾶν ἡδὺ ἦν αὐτῷ διὰ τὸ μὴ πίνειν, εἰ μὴ διψῴη. 6. Εἰ δέ ποτε κληθεὶς ἐθελήσειεν ἐπὶ δεῖπνον ἐλθεῖν, ὅ τοῖς πλείστοις ἐργωδέστατόν ἐστιν, ὥστε φυλάξασθαι τὸ ὑπὲρ τὸν καιρὸν ἐμπίπλασθαι, τοῦτο ῥᾳδίως πάνυ ἐφυλάττετο· τοῖς δὲ μὴ δυναμένοις τοῦτο ποιεῖν συνεβούλευε φυλάττεσθαι τὰ πείθοντα μὴ πεινῶντας ἐσθίειν μηδὲ διψῶντας πίνειν· καὶ γὰρ τὰ λυμαινόμενα γαστέρας καὶ κεφαλὰς καὶ ψυχὰς ταῦτ' ἔφη εἶναι. 7. Οἴεσθαι δ' ἔφη ἐπισκώπτων καὶ τὴν Κίρκην ὗς ποιεῖν τοιούτοις πολλοῖς δειπνίζουσαν· τὸν δὲ Ὀδυσσέα Ἑρμοῦ τε ὑποθημοσύνῃ καὶ αὐτὸν ἐγκρατῆ ὄντα[83], καὶ ἀποσχόμενον τὸ ὑπὲρ τὸν καιρὸν τῶν τοιούτων ἅπτεσθαι, διὰ ταῦτα οὐδὲ γενέσθαι ὗν[84].

8. Τοιαῦτα μὲν περὶ τούτων ἔπαιζεν ἅμα σπουδάζων· ἀφροδισίων δὲ παρῄνει τῶν καλῶν ἰσχυρῶς ἀπέχεσθαι· οὐ γὰρ ἔφη ῥᾴδιον εἶναι τῶν τοιούτων ἁπτόμενον σωφρονεῖν. Ἀλλὰ καὶ Κριτόβουλόν[85] ποτε τὸν Κρίτωνος πυθόμενος ὅτι ἐφίλησε τὸν Ἀλκιβιάδου υἱὸν καλὸν ὄντα, παρόντος τοῦ Κριτοβούλου, ἤρετο Ξενοφῶντα· 9. Εἰπέ μοι, ἔφη, ὦ Ξενοφῶν, οὐ σὺ Κριτόβουλον ἐνόμιζες εἶναι τῶν σωφρονικῶν[86] ἀνθρώπων μᾶλλον ἢ τῶν θρασέων, καὶ τῶν προνοητικῶν μᾶλλον ἢ τῶν ἀνοήτων τε καὶ ῥιψοκινδύνων; Πάνυ μὲν οὖν, ἔφη ὁ

[83] *αὐτὸν ἐγκρατῆ ὄντα.* This participial clause corresponds to the dative *ὑποθημοσύνῃ*, by a variation of expression very common. For the construction below, *ἀποσχόμενον τὸ ὑπέρ κ.τ.λ.*, instead of the genitive, cf. Plato, Repub. 354 B, *οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν.* Thucyd. v. 25 has *ἀπέσχοντο μὴ στρατεῦσαι.*

[84] *οὐδὲ γενέσθαι ὗν.* "Did not so much as ever become a pig." The companions of Ulysses *did* become swine, although afterwards restored to their human shape: Ulysses escaped altogether. Below, *τῶν καλῶν ἀφροδισίων* is "beautiful objects of affection."

[85] *Κριτόβουλον.* The idiom of our language would naturally lead us to make this the subject of the secondary clause. The Greek idiom makes it the object of *πυθόμενος* in the primary one.

[86] *τῶν σωφρονικῶν.* "One of the," &c. Cf. Plato, Gorg. 458 A, *ἐγὼ δὲ τίνων εἰμί; τῶν ἡδέως μὲν ἂν ἐλεγχθέντων.*

Ξενοφῶν. Νῦν τοίνυν νόμιζε αὐτὸν θερμουργότατον εἶναι καὶ λεωργότατον· οὗτος κἂν[87] *εἰς μαχαίρας κυβιστήσειε, κἂν εἰς πῦρ ἅλοιτο.* 10. *Καὶ τί δή*[88]*, ἔφη ὁ Ξενοφῶν, ἰδὼν ποιοῦντα, τοιαῦτα κατέγνωκας αὐτοῦ; Οὐ γὰρ οὗτος, ἔφη, ἐτόλμησε τὸν Ἀλκιβιάδου υἱὸν φιλῆσαι, ὄντα εὐπροσωπότατον καὶ ὡραιότατον; Ἀλλ' εἰ μέντοι*[89]*, ἔφη ὁ Ξενοφῶν, τοιοῦτόν ἐστι τὸ ῥιψοκίνδυνον ἔργον, κἂν ἐγὼ δοκῶ μοι τὸν κίνδυνον τοῦτον ὑπομεῖναι.* 11. *Ὦ τλῆμον, ἔφη ὁ Σωκράτης, καὶ τι ἂν οἴει παθεῖν καλὸν φιλήσας; ἆρ' οὐκ ἂν*[90] *αὐτίκα μάλα δοῦλος μὲν εἶναι ἀντ' ἐλευθέρου; πολλὰ δὲ δαπανᾶν εἰς βλαβερὰς ἡδονάς; πολλὴν δὲ ἀσχολίαν ἔχειν τοῦ ἐπιμεληθῆναί τινος καλοῦ κἀγαθοῦ; σπουδάζειν δ' ἀναγκασθῆναι ἐφ' οἷς οὐδ' ἂν μαινόμενος σπου-*

[87] *οὗτος κἄν.* There seems to be no connecting particle here, because *οὗτος* is emphatic. Cf. Plato, Repub. 340 B, *τὸ τοῦ κρείττονος ξυμφέρον ἔλεγεν ὃ ἡγεῖτο ὁ κρείττων αὐτῷ ξυμφέρειν· τοῦτο ποιητέον εἶναι*, where Stallbaum says, "cum majore vocis intentione pronuntiandum est."

[88] *Καὶ τί δή.* The force of *καί* is to be noticed. It is used in this position with interrogatives when something of surprise or indignation is conveyed. Cf. III. ix. 12, *καὶ πῶς ἄν, ἔφη, ἐξεῖη μὴ πείθεσθαι ἐπικειμένης γε ζημίας.* It is very common in the tragic writers. On the other hand, *πῶς καί* only asks for further information, without any of the sentiment expressed in *καὶ πῶς.* Here the order is, *καὶ ἰδὼν (αὐτὸν) ποιοῦντα τί κατέγνωκας αὐτοῦ.* For this use of *τίς*, whereby the question is reserved to some distance in the sentence, cf. II. ii. 1, *καταμεμάθηκας οὖν τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν;* Translate, "What have you known him do, that you think so poorly of him?"

[89] *Ἀλλ' εἰ μέντοι.* Cf. II. i. 12, where the particles seem clearly to mean, "but if in good truth." Cf. Plato, Phædo 68 B, *οὐ πολλὴ ἂν ἀλογία εἴη; πολλὴ μέντοι νὴ Δία.* This is in accordance with its derivation, "for one thing (*μέν*), this" (*τῷ*).

[90] *ἆρ' οὐκ ἄν.* That is, *οὐκ οἴει εἶναι ἄν κ.τ.λ.* Below, *ἀσχολίαν πολλὴν ἔχειν* means, "to have no time for." The genitive seems to be one of general relationship, so that the real force of the sentence is, "to have entire want of leisure in the matter of paying attention to." It seems like a construction in Thucyd. vii. 21, *ξυνέπειθεν τοῦ μὴ ἀθυμεῖν*, "persuaded them in the matter of not being despondent." *Ἀσχολία ποιεῖν, τοῦ ποιεῖν, τῷ ποιεῖν, εἰς τὸ μὴ ποιεῖν*, are all found.

δάσειεν; 12. Ὦ Ἡράκλεις, ἔφη ὁ Ξενοφῶν, ὡς δεινήν τινα λέγεις δύναμιν τοῦ φιλήματος εἶναι. Καὶ τοῦτο, ἔφη ὁ Σωκράτης, θαυμάζεις; οὐκ οἶσθα, ἔφη, τὰ φαλάγγια, οὐδ' ἡμιωβολιαῖα τὸ μέγεθος ὄντα, προσαψάμενα μόνον τῷ στόματι ταῖς τε ὀδύναις ἐπιτρίβει τοὺς ἀνθρώπους, καὶ τοῦ φρονεῖν[91] ἐξίστησιν; Ναὶ μὰ Δί', ἔφη ὁ Ξενοφῶν· ἐνίησι γάρ τι τὰ φαλάγγια κατὰ τὸ δῆγμα. 13. Ὦ μωρέ, ἔφη ὁ Σωκράτης, τοὺς δὲ καλοὺς[92] οὐκ οἴει φιλοῦντας ἐνιέναι τι, ὅτι σὺ οὐχ ὁρᾷς; οὐκ οἶσθ', ὅτι τοῦτο τὸ θηρίον, ὃ καλοῦσι καλὸν καὶ ὡραῖον, τοσούτῳ δεινότερόν ἐστι τῶν φαλαγγίων, ὅσῳ[93] ἐκεῖνα μὲν[94] ἁψάμενα, τοῦτο δὲ οὐδ' ἁπτόμενον, ἐὰν δέ τις αὐτὸ θεᾶται, ἐνίησί τι καὶ πάνυ πρόσωθεν τοιοῦτον, ὥστε μαίνεσθαι ποιεῖν; ἴσως δὲ καὶ οἱ Ἔρωτες τοξόται διὰ τοῦτο καλοῦνται, ὅτι καὶ πρόσωθεν οἱ καλοὶ τιτρώσκουσιν. Ἀλλὰ συμβουλεύω σοι, ὦ Ξενοφῶν, ὁπόταν ἴδῃς τινὰ καλόν, φεύγειν προτροπάδην· σοὶ δέ, ὦ Κριτόβουλε, συμβουλεύω ἀπενιαυτίσαι· μόλις γὰρ

[91] *καὶ τοῦ φρονεῖν.* Cf. II. i. 4, *ἐξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζεσθαι.*

[92] *τοὺς δὲ καλούς.* A clause must be supplied to account for the *δέ*, such as *τὰ μὲν φαλάγγια οἴει ἐνιέναι τι, τοὺς δὲ καλοὺς κ.τ.λ.*

[93] *τοσούτῳ . . . ὅσῳ.* The real proportion to be expressed would properly be conveyed by a comparative in both clauses. "This creature is cleverer than spiders, in whatever proportion it is harder to produce their effect without touching, than whilst touching." But here the second part of the enunciation contains only a statement of the different conditions under which the same result follows. Kühner quotes a similar passage from Plato, Euthyph. 11 D, *κινδυνεύω δεινότερος γεγονέναι ὅσῳ ὁ μὲν τὰ αὐτοῦ μόνα ἐποίει οὐ μένοντα, ἐγὼ δὲ καὶ τὰ ἀλλότρια.*

[94] *ἐκεῖνα μέν.* It will be noticed that *ἐκεῖνος* refers to the last mentioned (*φαλάγγια*) instead of the more remote. But *οὗτος* is required for the immediate subject of the sentence (*τοῦτο τὸ θηρίον*) for the sake of emphasis. See IV. iii. 10. The difference of tense in *ἁψάμενα* and *ἁπτόμενον* is natural enough: they produce their effect after touching; this, without even attempting to touch at all, but if a person only so much as looks at it. Throughout the remainder of the sentence *καί* means "even."

ἂν ἴσως ἐν τοσούτῳ χρόνῳ τὸ δῆγμα ὑγιὴς γένοιο. 14. Οὕτω δὴ καὶ ἀφροδισιάζειν τοὺς μὴ ἀσφαλῶς ἔχοντας πρὸς ἀφροδίσια ᾤετο χρῆναι πρὸς τοιαῦτα, οἷα, μὴ πάνυ μὲν δεομένου[95] τοῦ σώματος, οὐκ ἂν προσδέξαιτο ἡ ψυχή, δεομένου δέ, οὐκ ἂν πράγματα παρέχοι. Αὐτὸς δὲ πρὸς ταῦτα φανερὸς ἦν οὕτω παρεσκευασμένος, ὥστε ῥᾷον ἀπέχεσθαι τῶν καλλίστων καὶ ὡραιοτάτων ἢ οἱ ἄλλοι τῶν αἰσχίστων καὶ ἀωροτάτων. 15. Περὶ μὲν δὴ βρώσεως καὶ πόσεως καὶ ἀφροδισίων οὕτω κατεσκευασμένος ἦν· καὶ ᾤετο οὐδὲν ἂν ἧττον ἀρκούντως ἥδεσθαι τῶν πολλὰ ἐπὶ τούτοις πραγματευομένων, λυπεῖσθαι δὲ πολὺ ἔλαττον.

CHAPTER IV.

1. Εἰ δέ τινες Σωκράτην νομίζουσιν, ὡς ἔνιοι γράφουσί τε καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι[96], προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γεγονέναι, προαγαγεῖν δ' ἐπ' αὐτὴν οὐχ ἱκανόν· σκεψάμενοι μὴ μόνον[97] ἃ ἐκεῖνος κολαστηρίου ἕνεκα τοὺς πάντ' οἰομένους εἰδέναι ἐρωτῶν ἤλεγχεν, ἀλλὰ καὶ ἃ λέγων συνημέρευε τοῖς συνδιατρίβουσι, δοκιμαζόντων, εἰ ἱκανὸς ἦν βελτίους ποιεῖν τοὺς συνόντας. 2. Λέξω δὲ πρῶτον ἅ ποτε αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου

[95] *μὴ πάνυ μὲν δεομένου.* "Supposing the body not to be urgently in need of them." Below, in *περὶ μὲν δὴ βρώσεως*, the *μέν* is answered by *δέ* in the next section, *εἰ δέ τινες.*

[96] *τεκμαιρόμενοι.* "Merely guessing," not forming any careful opinion on well-grounded evidence.

[97] *μὴ μόνον κ.τ.λ.* As the sentence is an imperative one (*δοκιμαζόντων*) *μή* is required, not *οὐ*. Socrates cross-questioned all who put forward great pretensions of superior knowledge, with the view of exposing these pretensions and bringing all such pretenders to shame. This is the meaning of *κολαστηρίου ἕνεκα.*

διαλεγομένου πρὸς Ἀριστόδημον[98] τὸν Μικρὸν ἐπικαλούμενον. Καταμαθὼν γὰρ αὐτὸν οὔτε θύοντα τοῖς θεοῖς οὔτε μαντικῇ χρώμενον, ἀλλὰ καὶ τῶν ποιούντων ταῦτα καταγελῶντα· Εἰπέ μοι, ἔφη, ὦ Ἀριστόδημε, ἔστιν οὕστινας[99] ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ; Ἔγωγε, ἔφη. 3. Καὶ ὅς[100]· Λέξον ἡμῖν, ἔφη, τὰ ὀνόματα αὐτῶν. Ἐπὶ μὲν τοίνυν ἐπῶν ποιήσει Ὅμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ διθυράμβῳ Μελανιππίδην, ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα, ἐπὶ δὲ ἀνδριαντοποιίᾳ Πολύκλειτον, ἐπὶ δὲ ζωγραφίᾳ Ζεῦξιν. 4. Πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἴδωλα ἄφρονά τε καὶ ἀκίνητα ἀξιοθαυμαστότεροι εἶναι ἢ οἱ ζῷα ἔμφρονά τε καὶ ἐνεργά; Πολύ, νὴ Δία, οἱ ζῷα, εἴπερ γε[1] μὴ τύχῃ τινί, ἀλλὰ ὑπὸ γνώμης ταῦτα γίγνεται. Τῶν δὲ ἀτεκμάρτως ἐχόντων, ὅτου ἕνεκα ἔστι, καὶ τῶν φανερῶς ἐπ' ὠφελείᾳ ὄντων, πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις; Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ γιγνόμενα γνώμης ἔργα εἶναι. 5. Οὔκουν δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς δι' ὧν αἰσθάνονται ἕκαστα, ὀφθαλμοὺς μέν,

[98] Ἀριστόδημον. Aristodemus is mentioned by Plato (Symp. 173 B); he was little, shoeless, and a special admirer of Socrates, and one of his most constant associates.

[99] ἔστιν οὕστινας. Sometimes the verb in this form is plural (but not so generally). Cf. Thucyd. vi. 88, σῖτόν τε κατεκόμιζον τῷ στρατεύματι καὶ εἴσιν οἳ καὶ χρημάτα, whence it is seen that the verb is always present. Propertius imitates this, III. ix. 17,—

Est quibus Eleæ concurrit palma quadrigæ,
Est quibus in celeres gloria nata pedes.

[100] Καὶ ὅς. "And he." The relative is sometimes used for the demonstrative. Cf. Plato, Theages 129 B, καὶ ὃς ἔπεσχε. It is very common in the phrase ἦ δὲ ὅς, "he said," in Plato.

[1] εἴπερ γε. "If at least." There is no doubt implied any more than by "siquidem" in Latin, and therefore the indicative mood follows. Below, πρέπει μέν implies a suppressed clause with δέ, to the effect that another explanation *might* be conceived as possible, although the given one was almost sure to be right.

ὥστε ὁρᾶν τὰ ὁρατά[2], *ὦτα δέ, ὥστε ἀκούειν τὰ ἀκουστά· ὀσμῶν γε μήν*[3], *εἰ μὴ ῥῖνες προσετέθησαν, τί ἂν ἡμῖν ὄφελος ἦν; τίς δ' ἂν αἴσθησις ἦν γλυκέων καὶ δριμέων καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ γλῶττα τούτων γνώμων ἐνειργάσθη;* 6. *Πρὸς δὲ τούτοις οὐ δοκεῖ σοι καὶ τόδε προνοίας ἔργον εἰκέναι, τό, ἐπεὶ ἀσθενὴς μέν*[4] *ἐστιν ὄψις, βλεφάροις αὐτὴν θυρῶσαι, ἅ, ὅταν μὲν αὐτῇ χρῆσθαί τι δέῃ, ἀναπετάννυται, ἐν δὲ τῷ ὕπνῳ συγκλείεται; ὡς δ' ἂν*[5] *μηδὲ ἄνεμοι βλάπτωσιν, ἠθμὸν βλεφαρίδας ἐμφῦσαι· ὀφρύσι τε ἀπογεισῶσαι τὰ ὑπὲρ τῶν ὀμμάτων, ὡς μηδ' ὁ ἐκ τῆς κεφαλῆς ἱδρὼς κακουργῇ· τὸ δὲ τὴν ἀκοὴν δέχεσθαι μὲν πάσας φωνάς, ἐμπίπλασθαι δὲ μήποτε· καὶ τοὺς μὲν πρόσθεν ὀδόντας πᾶσι ζώοις οἵους τέμνειν εἶναι,*

[2] *ὥστε ὁρᾶν τὰ ὁρατά.* This of course is the famous argument from final causes. Put forward by Socrates, it has never lost its influence, although warmly assailed in the present day, on what seem to me very insufficient grounds. (See a paper by Dr. Whewell, in Macmillan's Magazine for March, 1866, on Compte.)

[3] *ὀσμῶν γε μήν.* "Assuredly of smells, at all events." The particles *γε μήν* imply that *here* at all events, beyond any doubt, the principle enunciated holds. So I. vi. 6, *τά γε μὴν ἱμάτια κ.τ.λ.* Below, as *προσετέθησαν* is the aorist, there would have been an aorist in the second clause, but the verb *εἶναι* not having one, the imperfect does double work.

[4] *ἐπεὶ ἀσθενὴς μέν.* The construction is apparently not finished in the way at first intended, and therefore no clause answers to this.

[5] *ὡς δ' ἄν.* What *ἄν* means with relatives (*ὅς, ὅστις, ὅσος κ.τ.λ.*) is clear enough; it adds an indefinite comprehensiveness, like "cunque" in Latin. But it is not clear what *ὡς ἄν, ὅπως ἄν* mean. One would expect the same indefinite notion to be conveyed by these phrases. If so, the sense here may be, "in order that the very winds may do no harm, in whatever way it may be conceived as able to be done," i. e. "may not by any possibility do harm." In Soph. Philoct. 129 there is *ναυκλήρου τρόποις μορφὴν δολώσας ὡς ἂν ἄγνοια προσῇ*, "that want of recognition, in whatever way it is possible, may be gained." If so, *ὡς ἄν* conveys a stronger meaning than *ὡς*, and the event is regarded as more certain to follow. If *ὡς ἄν* were translated by its original meaning, "in whatever possible way," the result would amount to what I have said.

τοὺς δὲ γομφίους οἵους παρὰ τούτων δεξαμένους λεαίνειν· καὶ στόμα μέν, δι' οὗ[6] ὧν ἐπιθυμεῖ τὰ ζῶα εἰσπέμπεται, πλησίον ὀφθαλμῶν καὶ ῥινῶν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερῆ, ἀποστρέψαι τοὺς τούτων ὀχετοὺς καὶ ἀπενεγκεῖν ἥ δυνατὸν προσωτάτω ἀπὸ τῶν αἰσθήσεων· ταῦτα οὕτω προνοητικῶς πεπραγμένα ἀπορεῖς πότερα τύχης ἢ γνώμης ἔργα ἐστίν; 7. Οὐ μὰ τὸν Δί', ἔφη, ἀλλ' οὕτω γε σκοπουμένῳ πάνυ ἔοικε ταῦτα σοφοῦ τινος δημιουργοῦ καὶ φιλοζώου τεχνήματι[7]. Τὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς τεκνοποιίας, ἐμφῦσαι δὲ ταῖς γειναμέναις ἔρωτα τοῦ ἐκτρέφειν, τοῖς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ζῆν, μέγιστον δὲ φόβον τοῦ θανάτου; Ἀμέλει καὶ ταῦτα ἔοικε μηχανήμασί τινος ζῶα εἶναι βουλευσαμένου.

8. Σὺ δὲ σαυτὸν δοκεῖς τι φρόνιμον ἔχειν; Ἐρώτα γοῦν καὶ ἀποκρινοῦμαι. Ἄλλοθι δὲ οὐδαμοῦ οὐδὲν οἴει φρόνιμον εἶναι καὶ ταῦτα εἰδώς, ὅτι γῆς τε μικρὸν μέρος ἐν τῷ σώματι πολλῆς οὔσης ἔχεις καὶ ὑγροῦ βραχὺ πολλοῦ ὄντος, καὶ τῶν ἄλλων δήπου μεγάλων ὄντων ἑκάστου μικρὸν μέρος λαβόντι τὸ σῶμα συνήρμοσταί σοι; νοῦν δὲ μόνον ἄρα οὐδαμοῦ ὄντα[8] σὲ εὐτυχῶς πως δοκεῖς συναρπάσαι, καὶ τάδε τὰ ὑπερμεγέθη καὶ πλῆθος ἄπειρα δι' ἀφροσύνην τινά, ὡς οἴει, εὐτάκτως ἔχειν; 9. Μὰ Δί'[9]· οὐ γὰρ ὁρῶ τοὺς κυρίους

[6] δι' οὗ. The construction is δι' οὗ (ταῦτα) ὧν τὰ ζῶα ἐπιθυμεῖ, εἰσπέμπεται, a sentence apparently easy, but, as a matter of fact, continually mistranslated. Below, with δυσχερῆ supply ἐστίν.

[7] ἔοικε τεχνήματι. Cf. Plato, Repub. 508 D, ἔοικεν αὖ νοῦν οὐκ ἔχοντι. Of course σκοπουμένῳ has nothing to do with τεχνήματι. It is but a dative of the indirect object. Cf. Tacitus, Germ. 6, "in universum æstimanti plus penes peditem roboris."

[8] οὐδαμοῦ ὄντα. "But do you think you have carried off bodily as it were (συναρπάσαι) intellect alone, existing nowhere else than in you?" "that intellect is the only thing you have carried off?"

[9] Μὰ Δί'. This clearly means, "Well, I do think so. I think that intellect is nowhere else but in man." The words refer back to νοῦν δὲ μόνον οὐδαμοῦ

ὥσπερ τῶν ἐνθάδε γιγνομένων τοὺς δημιουργούς. Οὐδὲ γὰρ[10] *τὴν ἑαυτοῦ*[11] *σύ γε ψυχὴν ὁρᾷς, ἢ τοῦ σώματος κυρία ἐστίν· ὥστε κατά γε τοῦτο ἔξεστί σοι λέγειν, ὅτι οὐδὲν γνώμῃ, ἀλλὰ τύχῃ πάντα πράττεις. Καὶ ὁ Ἀριστοδημος·* 10. *Οὔτοι ἔφη, ἐγώ, ὦ Σώκρατες, ὑπερορῶ τὸ δαιμόνιον, ἀλλ' ἐκεῖνο μεγαλοπρεπέστερον ἡγοῦμαι ἢ ὡς τῆς ἐμῆς θεραπείας προσδεῖσθαι. Οὔκουν, ἔφη, ὅσῳ*[12] *μεγαλοπρεπέστερον ἀξιοῖ σε θεραπεύειν, τοσούτῳ μᾶλλον τιμητέον αὐτό;* 11. *Εὖ ἴσθι, ἔφη, ὅτι εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοίην αὐτῶν. Ἔπειτ' οὐκ οἴει φροντίζειν; οἳ πρῶτον μὲν*[13] *μόνον τῶν ζώων ἄνθρωπον ὀρθὸν ἀνέστησαν· ἡ δὲ ὀρθότης καὶ προορᾶν πλεῖον ποιεῖ δύνασθαι καὶ τὰ ὕπερθεν μᾶλλον θεᾶσθαι καὶ ἧττον κακοπαθεῖν· καὶ ὄψιν καὶ ἀκοὴν καὶ στόμα ἐνεποίησαν· ἔπειτα*[14]

ὄντα δοκεῖς συναρπάσαι. Kühner quotes IV. vi. 10, *Χρήσιμον ἄρα οὐ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρίαν; Μὰ Δία (οὐ πρὸς τὰ ἐλάχιστα), πρὸς τὰ μέγιστα μὲν οὖν.* The man does not see the masters of the great heavenly bodies, and so he believes them to be destitute of order.

[10] *Οὐδὲ γάρ.* The *γάρ* refers to a clause implied, "your argument is nothing," or the like. Cf. II. i. 2, *οὐκοῦν τὸ μὲν βούλεσθαι, εἰκὸς παραγίγνεσθαι; εἰκὸς γάρ.* That is, *καλῶς ἔλεξας*, or something of the kind.

[11] *τὴν ἑαυτοῦ.* Cf. II. i. 30, *παιδεύεις τοὺς ἑαυτῆς φίλους.* The pronoun of the third person is here used with the second person of the verb. Kühner remarks that this is only possible when the notion of "self" is so prominent, that the mere distinction of persons is lost sight of. In II. i. 31, *ἐπαίνου ἑαυτῆς ἀνήκοος εἶ*, this looks a good explanation, but in II. i. 30 (quoted above) he proposes to alter the reading, to make it square with his view.

[12] *ὅσῳ κ.τ.λ.* "In proportion as—while the more magnificent —(supply *ὄν*) he deigns to care for you." On the whole, this seems better than the other way of translating, "he calls on you to reverence him," although the words *τῆς ἐμῆς θεραπείας προσδεῖσθαι* (to want *my* reverence besides what he possesses already) are in favour of this last rendering.

[13] *οἳ πρῶτον μέν.* Cf. Ovid, Metam. i. 84, "Pronaque dum spectant animalia cetera terram, Os homini sublime dedit, cœlumque tueri." Below, *ἀνέστησαν* is the first aorist, for the second could not have an accusative case after it.

[14] *ἔπειτα.* For the absence of *δέ* see note on I. ii. 1, under *εἶτα.*

τοῖς μὲν ἄλλοις ἑρπετοῖς πόδας ἔδωκαν, οἷ τὸ πορεύεσθαι μόνον παρέχουσιν· ἀνθρώπῳ δὲ καὶ χεῖρας προσέθεσαν, αἷ τὰ πλεῖστα, οἷς εὐδαιμονέστεροι ἐκείνων ἐσμέν, ἐξεργάζονται. 12. Καὶ μὴν γλῶττάν γε[15] πάντων τῶν ζώων ἐχόντων, μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οἵαν ἄλλοτε ἀλλαχῇ ψαύουσαν τοῦ στόματος ἀρθροῦν τε τὴν φωνήν, καὶ σημαίνειν πάντα ἀλλήλοις, ἃ βουλόμεθα; τὸ δὲ καὶ[16] τὰς τῶν ἀφροδισίων ἡδονὰς τοῖς μὲν ἄλλοις ζώοις δοῦναι περιγράψαντας τοῦ ἔτους χρόνον, ἡμῖν δὲ συνεχῶς μέχρι γήρως ταύτας παρέχειν; 13. Οὐ τοίνυν μόνον ἤρκεσε τῷ θεῷ τοῦ σώματος ἐπιμεληθῆναι, ἀλλ', ὅπερ μέγιστόν ἐστι, καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσε· τίνος γὰρ ἄλλου ζώου ψυχὴ πρῶτα μὲν θεῶν τῶν τὰ μέγιστα[17] καὶ κάλλιστα συνταξάντων ἤσθηται ὅτι εἰσί; τί δὲ φῦλον ἄλλο ἢ ἄνθρωποι θεοὺς θεραπεύουσι; ποία δὲ ψυχὴ τῆς ἀνθρωπίνης ἱκανωτέρα προφυλάττεσθαι ἢ λιμὸν ἢ δίψος ἢ ψύχη ἢ θάλπη, ἢ νόσοις ἐπικουρῆσαι, ἢ ῥώμην ἀσκῆσαι, ἢ πρὸς μάθησιν ἐκπονῆσαι, ἤ, ὅσα ἂν ἀκούσῃ ἢ ἴδῃ ἢ μάθῃ, ἱκανωτέρα ἐστὶ διαμεμνῆσθαι[18]; 14. Οὐ γὰρ πάνυ σοι κατάδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ ἄνθρωποι βιοτεύουσι, φύσει καὶ τῷ σώματι[19] καὶ

[15] Καὶ μὴν γλῶττάν γε. Καὶ μήν introduces a new subject with emphasis, "And assuredly." Cf. I. vi. 3, καὶ μὴν χρήματά γε. In II. iii. 14, καὶ μὴν πλείστου γε δοκεῖ, the sense is rather "and yet certainly." Below, for οἵαν ἀρθροῦν cf. I. iv. 6, οἷους τέμνειν.

[16] τὸ δὲ καί. "And what of his having given?" Something must be understood, τί σοὶ δοκεῖ, or οὐ θαύμαστόν ἐστι.

[17] θεῶν τῶν τὰ μέγιστα. The same construction is found IV. iv. 13, οὐ γὰρ αἰσθάνομαί σου ὁποῖον νόμιμον λέγεις. The genitive depends perhaps on the phrase ὅτι εἰσί; the fact of their existing is the property connected with them first perceived. Cf. I. i. 12, καὶ πρῶτον μὲν αὐτῶν ἐσκόπει πότερα, where see the note.

[18] διαμεμνῆσθαι. "To retain (διά) in the memory." Below, παρὰ τὰ ἄλλα ζῶα is "in comparison with." Cf. IV. iv. 1, παρὰ τοὺς ἄλλους εὐτακτεῖν. This is a very natural branch of the usual meaning, "alongside of."

[19] καὶ τῷ σώματι. "Both . . .

τῇ ψυχῇ κρατιστεύοντες; οὔτε γὰρ βοὸς ἂν ἔχων[20] σῶμα, ἀνθρώπου δὲ γνώμην, ἐδύνατ' ἂν πράττειν ἃ ἐβούλετο, οὐθ' ὅσα χεῖρας ἔχει, ἄφρονα δ' ἐστί, πλέον οὐδὲν ἔχει· σὺ δὲ ἀμφοτέρων τῶν πλείστου ἀξίων τετυχηκὼς οὐκ οἴει σοῦ θεοὺς ἐπιμελεῖσθαι· ἀλλ', ὅταν τί ποιήσωσι[21], νομιεῖς αὐτοὺς σοῦ φροντίζειν; 15. Ὅταν πέμπωσιν, ὥσπερ σὺ σοὶ φῂς πέμπειν αὐτούς, συμβούλους, ὅ,τι χρὴ ποιεῖν καὶ μὴ ποιεῖν. Ὅταν δὲ Ἀθηναίοις, ἔφη, πυνθανομένοις τι διὰ μαντικῆς φράζωσιν, οὐ καὶ σοὶ δοκεῖς φράζειν αὐτούς, οὐδ' ὅταν τοῖς Ἕλλησι τέρατα πέμποντες προσημαίνωσιν, οὐδ' ὅταν πᾶσιν ἀνθρώποις; ἀλλὰ μόνον σὲ ἐξαιροῦντες ἐν ἀμελείᾳ κατατίθενται; 16. Οἴει δ' ἂν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφῦσαι, ὡς ἱκανοί εἰσιν εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν, καὶ τοὺς ἀνθρώπους ἐξαπατωμένους τὸν πάντα χρόνον οὐδέποτ' ἂν αἰσθέσθαι; οὐχ ὁρᾷς[22], ὅτι τὰ πολυχρονιώτατα καὶ σοφώτατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεοσεβέστατά ἐστι, καὶ αἱ φρονιμώταται ἡλικίαι θεῶν ἐπιμελέσταται; 17. Ὠγαθέ, ἔφη, κατάμαθε, ὅτι καὶ ὁ σὸς νοῦς ἐνὼν τὸ σὸν σῶμα, ὅπως βούλεται, μεταχειρίζεται. Οἴεσθαι οὖν χρὴ καὶ τὴν ἐν παντὶ φρόνησιν τὰ πάντα, ὅπως ἂν

and," for φύσει does not depend on κρατιστεύοντες, but is used absolutely, "by nature," "naturally."

[20] ἂν ἔχων. The subject of ἔχων is τίς or ἄνθρωπος, from ἄνθρωποι. The second ἄν is only a repetition of the first, which is put as forward as possible in the sentence. Cf. III. ix. 2, οὔτ' ἂν Θρᾳξίν . . . . ἐθέλοιεν ἄν. Also Soph. Ajax 537, τί δῆτ' ἂν ὡς ἐκ τῶν δ' ἂν ὠφελοῖμί σε; Below, πλέον ἔχειν means "to be better off."

[21] ὅταν τί ποιήσωσι. See note on I. iii. 10. Below, καὶ σοί is "to you as well as to the Athenians," and ἐξαπατωμένους is "thoroughly cheated."

[22] οὐχ ὁρᾷς. Some editors omit ὅτι. Cf. I. iii. 12, οὐκ οἶσθα, ἔφη, τὰ φαλάγγια ἐπιτρίβει τοὺς ἀνθρώπους, so that it does not seem necessary to have ὅτι, the expression being colloquial, like our "don't you see?" But I retain ὅτι out of regard to the MSS. Below, καὶ ὁ σὸς νοῦς is, "your intellect as well as that of the universe," which last again takes καί.

αὐτῇ ἡδὺ ᾖ, οὕτω τίθεσθαι, καὶ μὴ[23] τὸ σὸν μὲν ὄμμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα ὁρᾶν, μηδὲ τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ[24] καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἱκανὴν εἶναι ἅμα πάντων ἐπιμελεῖσθαι. 18. Ἦν μέντοι, ὥσπερ ἀνθρώπους θεραπεύων γιγνώσκεις τοὺς ἀντιθεραπεύειν ἐθέλοντας, καὶ χαριζόμενος τοὺς ἀντιχαριζομένους, καὶ συμβουλευόμενος καταμανθάνεις τοὺς φρονίμους, οὕτω καὶ τῶν θεῶν πεῖραν λαμβάνῃς θεραπεύων, εἴ τι σοὶ θελήσουσι περὶ τῶν ἀδήλων ἀνθρώποις συμβουλεύειν, γνώσῃ τὸ θεῖον ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ' ἅμα πάντα ὁρᾶν καὶ πάντα ἀκούειν καὶ πανταχοῦ παρεῖναι καὶ ἅμα πάντων ἐπιμελεῖσθαι αὐτούς[25]. 19. Ἐμοὶ μὲν ταῦτα λέγων οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὁπότε ὑπὸ τῶν ἀνθρώπων ὁρῷντο[26], ἀπέχεσθαι τῶν ἀνοσίων τε καὶ ἀδίκων καὶ αἰσχρῶν, ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ εἶεν, ἐπείπερ ἡγήσαιντο μηδὲν ἄν ποτε ὧν πράττοιεν θεοὺς διαλαθεῖν.

[23] καὶ μή. That is, μὴ οἴεσθαι χρή. Of course here the meaning is, that we are not to suppose that *whereas* the eye of man can reach far, yet the eye of God cannot. The incompatibility of the two things *together* is the point insisted on. Cf. II. i. 6, τὸ δὲ εἶναι μέν .... τοὺς δὲ πολλοὺς ἀγυμνάστως ἔχειν.

[24] καὶ περὶ τῶν ἐν Αἰγύπτῳ. The first division here contains the Athenians (τῶν ἐνθάδε), the second all foreigners, such as those in Egypt, Sicily, &c. The article is repeated before each class, but not before every particular in each. Cf. I. ii. 53, and the note there.

[25] αὐτούς. Sc. τοὺς θεούς, suggested by τὸ θεῖον.

[26] ὁπότε . . . ὁρῷντο. The optative here and below, in εἶεν, is that of indefinite frequency. This may be also true of ἡγήσαιντο, for very similar instances have been noticed. Or perhaps it may be due to attraction to the other optatives, an attraction sometimes found. Cf. Plato, Phædo 72 B, εἰ ἀποθνήσκοι μὲν πάντα ὅσα τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ σχήματι. Πράττοιεν is the optative of the *oratio obliqua*, depending on ἡγήσαιντο, as expressing the opinion of those whose sentiments are described.

CHAPTER V.

1. *Εἰ δὲ δὴ καὶ ἐγκράτεια καλόν τε κἀγαθὸν ἀνδρὶ κτῆμά ἐστιν, ἐπισκεψώμεθα, εἴ τι προὐβίβαζε λέγων εἰς αὐτὴν τοιάδε· Ὦ ἄνδρες, εἰ, πολέμου ἡμῖν γενομένου, βουλοίμεθα ἑλέσθαι ἄνδρα, ὑφ' οὗ μάλιστ' ἂν αὐτοὶ μὲν σωζοίμεθα, τοὺς δὲ πολεμίους χειροίμεθα, ἆρ' ὅντιν' ἂν αἰσθανοίμεθα*[27] *ἧττω γαστρὸς ἢ οἴνου ἢ ἀφροδισίων ἢ πόνου ἢ ὕπνου, τοῦτον ἂν αἱροίμεθα; καὶ πῶς ἂν*[28] *οἰηθείημεν τὸν τοιοῦτον ἢ ἡμᾶς σῶσαι, ἢ τοὺς πολεμίους κρατῆσαι; 2. Εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γενόμενοι βουλοίμεθά τῳ ἐπιτρέψαι ἢ παῖδας ἄρρενας παιδεῦσαι, ἢ θυγατέρας παρθένους διαφυλάξαι*[29]*, ἢ χρήματα διασῶσαι, ἆρ' ἀξιόπιστον εἰς ταῦτα ἡγησόμεθα τὸν ἀκρατῆ; δούλῳ δ' ἀκρατεῖ ἐπιτρέψαιμεν ἂν ἢ βοσκήματα ἢ ταμιεῖα ἢ ἔργων ἐπίστασιν*[30]*; διάκονον δὲ καὶ ἀγοραστὴν τοιοῦτον*[31] *ἐθελήσαιμεν ἂν προῖκα λαβεῖν; 3. Ἀλλὰ μὴν εἴ γε μηδὲ δοῦλον ἀκρατῆ δεξαίμεθ' ἄν, πῶς οὐκ ἄξιον αὐτόν γε*[32] *φυλάξασθαι τοιοῦτον γενέσθαι; Καὶ γὰρ οὐχ*[33]*, ὥσπερ οἱ πλε-*

[27] *ὅντιν' ἂν αἰσθανοίμεθα.* Ἄν is not to be connected with the relative, for then the subjunctive would be required. It is to be taken with *αἰσθανοίμεθα*, "whom we might happen to find." In the next words, there does not seem any difficulty in *ἧττω πόνου*, on the ground that it means "unable to bear toil," while *ἧττω γαστρός* means "unable to refrain from gluttony." For these last words only imply "no match for the stomach;" and "no match for hard work" is just as reasonable an expression as the other.

[28] *καὶ πῶς ἄν.* See note on I. iii. 10.

[29] *διαφυλάξαι.* "To keep watch over until the end (*διά*)" of the appointed time.

[30] *ἔργων ἐπίστασιν.* It has been noticed before that *ἔργον* is especially used of agricultural operations. It is so used here.

[31] *τοιοῦτον.* "Accept for nothing such a waiting-man." Some editors have *τὸν τοιοῦτον*; then it would be, "such an one as I have described in the capacity of waiting-man."

[32] *αὐτόν γε.* This is opposed to *δοῦλον*, and therefore signifies the master, the man himself, as separate from his belongings.

[33] *Καὶ γὰρ οὐχ.* This nega-

ονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν, οὕτως ὁ ἀκρατὴς τοῖς μὲν ἄλλοις βλαβερός, ἑαυτῷ δ' ὠφέλιμος, ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακουργότερος, εἴ γε κακουργότατόν ἐστι μὴ μόνον τὸν οἶκον τὸν ἑαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα καὶ τὴν ψυχήν. 4. *Ἐν συνουσίᾳ δὲ τίς ἂν ἡσθείη τῷ τοιούτῳ, ὃν εἰδείη τῷ ὄψῳ τε καὶ τῷ οἴνῳ χαίροντα μᾶλλον ἢ τοῖς φίλοις, καὶ τὰς πόρνας ἀγαπῶντα μᾶλλον ἢ τοὺς ἑταίρους; ἆρά γε οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπῖδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι;* 5. *Τίς γὰρ ἄνευ ταύτης ἢ μάθοι τι ἂν ἀγαθὸν ἢ μελετήσειεν ἀξιολόγως; ἢ τίς οὐκ ἂν ταῖς ἡδοναῖς δουλεύων αἰσχρῶς διατεθείη καὶ τὸ σῶμα καὶ τὴν ψυχήν; ἐμοὶ μὲν δοκεῖ, νὴ τὴν Ἥραν, ἐλευθέρῳ μὲν ἀνδρὶ εὐκτὸν εἶναι μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ ταῖς τοιαύταις ἡδοναῖς ἱκετεύειν τοὺς θεοὺς*[34] *δεσποτῶν ἀγαθῶν τυχεῖν· οὕτως γὰρ ἂν μόνως ὁ τοιοῦτος σωθείη.* 6. *Τοιαῦτα δὲ λέγων ἔτι ἐγκρατέστερον τοῖς ἔργοις ἢ τοῖς λόγοις ἑαυτὸν ἐπεδείκνυεν· οὐ γὰρ μόνον τῶν διὰ τοῦ σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν χρημάτων, νομίζων τὸν παρὰ τοῦ τυχόντος χρῆμα λαμβάνοντα δεσπότην ἑαυτοῦ*

tives the whole clause *ὁ ἀκρατὴς κ.τ.λ.* Translate, "it is not the case that, as . . . so the incontinent man, although injurious . . . yet is beneficial," &c. For this force of *μέν* and *δέ* see note above on *καὶ μὴ τὸ σὸν μὲν ὄμμα* (I. iv. 17). For *καὶ γάρ* see note on II. i. 3.

[34] *ἱκετεύειν τοὺς θεούς.* The infinitive depends on *δεῖν* or *χρῆναι*, supplied from *εὐκτὸν εἶναι*. A similar construction is found, Plato, Phædo 51 B, *ποιητέον ἃ ἂν κελεύῃ ἡ πόλις ἢ πείθειν αὐτὴν ᾗ τὸ δίκαιον πέφυκε.* "To obtain good masters" can only, I think, mean, that it is good for such a man to fall under the control of masters of good character, who by example and wholesome discipline will school him to a virtuous life. That it should mean "virtues," because "vices" are spoken of a man's rulers, seems to me absurd.

καθιστάναι καὶ δουλεύειν δουλείαν οὐδεμιᾶς[35] ἧττον αἰσχράν.

CHAPTER VI.

1. Ἄξιον δ' αὐτοῦ[36] καὶ ἃ πρὸς Ἀντιφῶντα[37] τὸν σοφιστὴν διελέχθη μὴ παραλιπεῖν· ὁ γὰρ Ἀντιφῶν ποτε βουλόμενος τοὺς συνουσιαστὰς αὐτοῦ παρελέσθαι προσελθὼν τῷ Σωκράτει, παρόντων αὐτῶν, ἔλεξε τάδε· 2. Ὦ Σώκρατες, ἐγὼ μὲν ᾤμην τοὺς φιλοσοφοῦντας εὐδαιμονεστέρους χρῆναι γίγνεσθαι, σὺ δέ μοι δοκεῖς τἀναντία τῆς φιλοσοφίας ἀπολελαυκέναι· ζῇς γοῦν οὕτως, ὡς οὐδ' ἂν εἷς[38] δοῦλος ὑπὸ δεσπότῃ διαιτώμενος μείνειε, σιτία τε σιτῇ καὶ ποτὰ πίνεις τὰ φαυλότατα, καὶ ἱμάτιον[39] ἠμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς. 3. Καὶ μὴν[40] χρήματά γε οὐ λαμ-

[35] δουλείαν οὐδεμιᾶς. A cognate accusative. For the form οὐδεμιᾶς ἧττον αἰσχράν, cf. III. v. 18 and Thucyd. vii. 30, πάθει χρησαμένων οὐδενὸς ἧσσον ὀλοφύρασθαι ἀξίῳ.

[36] Ἄξιον δ' αὐτοῦ. The genitive depends on the phrase ἃ διελέχθη, as though it were τοὺς λόγους. Cf. I. iv. 13, πρῶτα μὲν θεῶν κ.τ.λ.

[37] πρὸς Ἀντιφῶντα. The Antipho mentioned here was an Athenian, an epic writer, and portent and dream interpreter. He was not the famous orator of the same name.

[38] οὐδ' ἂν εἷς. "No single slave;" a more emphatic form than οὐδεὶς ἄν. The next words, ὑπὸ δεσπότῃ, are not "by a master," which would require a genitive, but "under a master."

[39] ἱμάτιον. This was the outer garment, nearly answering to the Roman toga; the χιτών was an inner dress of wool or linen. Underneath this an inner χιτών seems to have been worn next the skin. Socrates being ἀχίτων, probably, as Kühner says, had only the first and last of these garments.

[40] Καὶ μήν. Here the particles are used as in I. iv. 12 (not as in II. iii. 10, where the sense is "and yet"). Socrates went ill-clad; and it was quite certain that money, at all events, he never took. Below, the participles κτωμένους and κεκτημένους are used in distinctive senses, "while acquiring," and "while possessing."

βάνεις, ἃ καὶ κτωμένους εὐφραίνει καὶ κεκτημένους ἐλευθεριώτερόν τε καὶ ἥδιον ποιεῖ ζῆν. Εἰ οὖν, ὥσπερ καὶ[41] τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι. 4. Καὶ ὁ Σωκράτης πρὸς ταῦτα εἶπε· Δοκεῖς μοι, ἔφη, ὦ Ἀντιφῶν, ὑπειληφέναι με οὕτως ἀνιαρῶς ζῆν, ὥστε πέπεισμαί σε μᾶλλον ἀποθανεῖν ἂν ἑλέσθαι ἢ ζῆν ὥσπερ ἐγώ. Ἴθι οὖν ἐπισκεψώμεθα, τί χαλεπὸν[42] ἤσθησαι τοὐμοῦ βίου. 5. Πότερον, ὅτι τοῖς μὲν λαμβάνουσιν ἀργύριον ἀναγκαῖόν ἐστιν ἀπεργάζεσθαι τοῦτο, ἐφ' ᾧ ἂν μισθὸν λαμβάνωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι ᾧ ἂν μὴ βούλωμαι; ἢ τὴν δίαιτάν μου φαυλίζεις, ὡς ἧττον μὲν ὑγιεινὰ ἐσθίοντος ἐμοῦ[43] ἢ σοῦ, ἧττον δὲ ἰσχὺν παρέχοντα; ἢ ὡς χαλεπώτερα[44] πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν σῶν διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἢ ὡς ἡδίω σοὶ ἃ σὺ παρασκευάζῃ ὄντα ἢ ἐμοὶ ἃ ἐγώ; οὐκ οἶσθ', ὅτι ὁ μὲν ἥδιστα ἐσθιων ἥκιστα ὄψου δεῖται, ὁ δὲ ἥδιστα πίνων ἥκιστα τοῦ μὴ παρόντος[45] ἐπιθυμεῖ ποτοῦ; 6. Τά γε μὴν ἱμάτια οἶσθ' ὅτι οἱ μεταβαλλόμενοι ψύχους καὶ θάλπους ἕνεκα μεταβάλλονται, καὶ ὑποδήματα ὑποδοῦνται, ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύωνται πορεύεσθαι·

[41] ὥσπερ καί. The introduction of καί into both clauses, καὶ τῶν ἄλλων and καὶ σύ, is common.

[42] τί χαλεπόν. The genitive depends on τί χαλεπόν, "what hardship connected with my life." In the next sentence, before ὅτι supply τοῦτο τὸ χαλεπὸν τοὐμοῦ βίου ἤσθησαι.

[43] ἐμοῦ. This form is used because it is emphatic, being opposed to σοῦ. Before, in τὴν δίαιτάν μου, the pronoun is not emphatic; the sense being simply "my living," not "*my* living," as distinguished from that of others. Cf. Plato, Apolog. 32 A, ἀκούσατε δή μοι τὰ ἐμοὶ ξυμβεβηκότα.

[44] ὡς χαλεπώτερα. Sc. ὄντα, an accusative absolute. Cf. I. ii. 20, ὡς τὴν μέν κ.τ.λ.

[45] τοῦ μὴ παρόντος. "Hankers after some drink he cannot get."

ἤδη οὖν ποτε ἤσθου ἐμὲ ἢ διὰ ψῦχος μᾶλλόν του ἔνδον μένοντα, ἢ διὰ θάλπος μαχόμενόν τῳ περὶ σκιᾶς, ἢ διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα, ὅπου ἂν βούλωμαι; 7. Οὐκ οἶσθ', ὅτι οἱ φύσει ἀσθενέστατοι τῷ σώματι μελετήσαντες τῶν ἰσχυροτάτων ἀμελησάντων κρείττους τε γίγνονται πρὸς ἃν μελετῶσι[46] καὶ ῥᾷον αὐτὰ φέρουσιν; Ἐμὲ δὲ ἄρα οὐκ οἴει τῷ σώματι ἀεὶ[47] τὰ συντυγχάνοντα μελετῶντα καρτερεῖν πάντα ῥᾷον φέρειν σοῦ μὴ μελετῶντος; 8. Τοῦ δὲ μὴ δουλεύειν γαστρὶ μηδὲ ὕπνῳ καὶ λαγνείᾳ οἴει τι ἄλλο αἰτιώτερον εἶναι ἢ τὸ ἕτερα ἔχειν τούτων ἡδίω, ἃ οὐ μόνον ἐν χρείᾳ ὄντα εὐφραίνει[48], ἀλλὰ καὶ ἐλπίδας παρέχοντα ὠφελήσειν ἀεί; Καὶ μὴν τοῦτό γε οἶσθα, ὅτι οἱ μὲν οἰόμενοι μηδὲν εὖ πράττειν οὐκ εὐφραίνονται, οἱ δὲ ἡγούμενοι καλῶς προχωρεῖν ἑαυτοῖς ἢ γεωργίαν ἢ ναυκληρίαν ἢ ἄλλ' ὅ.τι ἂν τυγχάνωσιν ἐργαζόμενοι, ὡς εὖ πράττοντες εὐφραίνονται. 9. Οἴει οὖν ἀπὸ πάντων τούτων τοσαύτην ἡδονὴν εἶναι, ὅσην ἀπὸ τοῦ ἑαυτόν τε ἡγεῖσθαι βελτίω γίγνεσθαι καὶ φίλους ἀμείνους κτᾶσθαι[49]; ἐγὼ τοίνυν διατελῶ ταῦτα νομίζων. Ἐὰν δὲ δὴ φίλους ἢ

[46] *πρὸς ἂν μελετῶσι.* Sc. *πρὸς ἃ ἂν μελετῶσι.* Just before, the construction is *ἀσθενέστατοι τῷ σώματι, μελετήσαντες (αὐτό) κ.τ.λ.*

[47] *τῷ σώματι ἀεὶ κ.τ.λ.* This is not put for *τὰ τῷ σώματι ἀεὶ συντυγχάνοντα*, but the construction is, *καρτερεῖν τῷ σώματι μελετῶντα τὰ συντυγχάνοντα αὐτῷ.*

[48] *εὐφραίνει κ.τ.λ.* The verb belongs to both clauses, so that *ὄντα* and *παρέχοντα* correspond. The order is, *οὐ μόνον εὐφραίνει ἐν χρείᾳ ὄντα* (while actually in use) *ἀλλὰ καὶ (εὐφραίνει) παρέχοντα κ.τ.λ.* Below, *εὖ πράττειν* is "to be prosperous," and is different altogether from *εὖ ποιεῖν*, which is "to do any one good."

[49] *φίλους ἀμείνους κτᾶσθαι.* This does not mean "to get new friends, better than the old ones," but "to get friends better than they were before;" that is, to have friends who are continually improving in character. Below, *ἐκπολιορκηθείη* is properly used of towns, but it is applied to persons. Cf. Thucyd. i. 134, *προσκαθεζόμενοί τε ἐξεπολιόρκησαν λιμῷ.* "Expugnare" is used similarly in Latin. Cf. Tacit. Agric. 41, "tot viri expugnati et capti."

πόλιν ὠφελεῖν δέῃ, ποτέρῳ ἢ πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ, ὡς ἐγὼ νῦν, ἢ τῷ, ὡς σὺ μακαρίζεις, διαιτωμένῳ; στρατεύοιτο δὲ πότερος ἂν ῥᾷον, ὁ μὴ δυνάμενος ἄνευ πολυτελοῦς διαίτης ζῆν, ἢ ᾧ τὸ παρὸν ἀρκοίη; ἐκπολιορκηθείη δὲ πότερος ἂν θᾶττον, ὁ τῶν χαλεπωτάτων εὑρεῖν δεόμενος, ἢ ὁ τοῖς ῥᾴστοις ἐντυγχάνειν ἀρκούντως χρώμενος; 10. Ἔοικας, ὦ Ἀντιφῶν, τὴν εὐδαιμονίαν οἰομένῳ[50] τρυφὴν καὶ πολυτέλειαν εἶναι· ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δέεσθαι[51] θεῖον εἶναι· τὸ δ' ὡς ἐλαχίστων ἐγγυτάτω τοῦ θείου· καὶ τὸ μὲν θεῖον κράτιστον, τὸ δὲ ἐγγυτάτω[52] τοῦ θείου ἐγγυτάτω τοῦ κρατίστου.

11. Πάλιν δέ ποτε ὁ Ἀντιφῶν διαλεγόμενος τῷ Σωκράτει εἶπεν· Ὦ Σώκρατες, ἐγώ τοι σὲ μὲν δίκαιον νομίζω, σοφὸν δὲ οὐδ' ὁπωστιοῦν. Δοκεῖς δέ μοι καὶ αὐτὸς τοῦτο γιγνώσκειν· οὐδένα γοῦν τῆς συνουσίας ἀργύριον πράττῃ· καίτοι τό γε ἱμάτιον ἢ τὴν οἰκίαν ἢ ἄλλο τι ὧν κέκτησαι νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι[53] προῖκα δοίης, ἀλλ' οὐδ' ἔλαττον τῆς

[50] *οἰομένῳ.* Cf. Plato, Rep. 508 D, *ἔοικεν αὖ νοῦν οὐκ ἔχοντι*, and above, I. iv. 7, *ἔοικε σοφοῦ τινος δημιουργοῦ τεχνήματι.* Below, of course *τὴν εὐδαιμονίαν*, having the article, is the subject, and *τρυφήν*, having none, the predicate.

[51] *τὸ μὲν μηδενὸς δέεσθαι.* This was afterwards the theory of the Cynics. To be above all the accidents of fortune by having no wants to be affected by them was their highest ambition. In this respect they were rivalled or surpassed by the Indian Gymnosophists, who prided themselves on their insensibility and disregard to all but the most compulsory wants of nature.

[52] *ἐγγυτάτω.* Sc. *εἶναι.* "Was to be in the nearest position to the Gods they could be." For a similar use of an adverb where an adjective would seem more natural, cf. Thucyd. vii. 4, *ῥᾷον αὐτῷ ἐφαίνετο ἡ ἐσκομιδὴ ἔσεσθαι.* Compare Sall. Jug. 94 (quoted by Poppo), "uti prospectus nisusque per saxa facilius foret."

[53] *μὴ ὅτι.* Μὴ ὅτι is used when the elliptical portion of the expression is conceived as in the imperative mood, *οὐχ ὅτι* when in some other mood. Here it is *οὐδενὶ ἄν, μὴ εἴπῃς ὅτι προῖκα δοίης.* In Thucyd. ii. 97, *ταῦτα δὲ ἀδύνατα ἐξισοῦσθαι οὐχ ὅτι τὰ ἐν τῇ Εὐρώπῃ*, it is *οὐ λέγω ὅτι κ.τ.λ.* In the next words, *προῖκα*

ἀξίας λαβών. 12. Δῆλον δὴ ὅτι, εἰ καὶ τὴν συνουσίαν[54] ᾧου τινὸς ἀξίαν εἶναι, καὶ ταύτης ἂν οὐκ ἐλάττω τῆς ἀξίας ἀργύριον ἐπράττου. Δίκαιος μὲν οὖν ἂν εἴης, ὅτι οὐκ ἐξαπατᾷς ἐπὶ πλεονεξίᾳ, σοφὸς δὲ οὐκ ἄν, μηδενός γε ἄξια[55] ἐπιστάμενος. 13. Ὁ δὲ Σωκράτης πρὸς ταῦτα εἶπεν· Ὦ Ἀντιφῶν, παρ' ἡμῖν νομίζεται τὴν ὥραν καὶ τὴν σοφίαν ὁμοίως μὲν καλόν[56], ὁμοίως δὲ αἰσχρὸν διατίθεσθαι εἶναι· τήν τε γὰρ ὥραν ἐὰν μέν τις ἀργυρίου πωλῇ τῷ βουλομένῳ, πόρνον αὐτὸν ἀποκαλοῦσιν, ἐὰν δέ τις, ὃν ἂν γνῷ καλόν τε κἀγαθὸν ἐραστὴν ὄντα, τοῦτον φίλον ἑαυτῷ ποιῆται[57], σώφρονα νομίζομεν· καὶ τὴν σοφίαν ὡσαύτως τοὺς μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας σοφιστὰς ὥσπερ πόρνους ἀποκαλοῦσιν, ὅστις δέ, ὃν ἂν γνῷ εὐφυᾶ ὄντα, διδάσκων ὅ,τι ἂν ἔχῃ ἀγαθόν, φίλον ποιῆται, τοῦτον νομίζομεν, ἃ τῷ καλῷ κἀγαθῷ πολίτῃ προσήκει, ταῦτα

and λαβών correspond; μὴ ὅτι προῖκα δοίης ἀλλ' οὐδὲ (δοίης) λαβών.

[54] καὶ τὴν συνουσίαν. "Your company as well as your coat," &c., so that καί is to be connected with τὴν συνουσίαν. Below, ἐλάττω is used adverbially, "to extents less than the real value," for ἐλάττω is for ἐλάττονα. Cf. Plato, Menexen. 235 B, παραμένει ἡμέρας πλείω ἢ τρεῖς, and Crito 53 A, ἐλάττω ἐπεδήμησας.

[55] μηδενός γε ἄξια. "If at least you know nothing worth any thing;" a more courteous way of putting it than οὐδενός, which would assume the reality of the ignorance.

[56] ὁμοίως μὲν καλόν. This is a difficult passage. The order seems to be, παρ' ἡμῖν νομίζεται ὁμοίως μὲν καλὸν ὁμοίως δὲ αἰσχρὸν (εἶναι) διατίθεσθαι τὴν ὥραν καὶ τὴν σοφίαν. To expose for sale beauty and philosophy was alike disgraceful, if mere money gain were aimed at; but alike honourable if a moral profit were obtained. I think the construction might also be τὴν ὥραν καὶ τὴν σοφίαν ὁμοίως καλὸν εἶναι διατίθεσθαι, "beauty and philosophy are alike honourable to dispose of," where καλὸν would be a neuter, like κάρτα τοι φιλοίκτιστον γυνή (Ajax 580), "a thing prone to pity." Διατίθεσθαι is to arrange or put out wares for sale. Cf. Herod. i. 1, διατίθεσθαι τὸν φόρτον.

[57] φίλον . . . ποιῆται. Some of the editors have ποιεῖται. If the subjunctive be retained, it is due to a kind of attraction, ὅστις being equivalent to ἐὰν δέ τις. Thucydides uses ὅστις without ἄν, iii. 43, πρὸς ὀργὴν ἥντινα τύχητε. But all editors do not allow this in Xenophon.

ποιεῖν. 14. Ἐγὼ δ' οὖν καὶ αὐτός, ὦ Ἀντιφῶν, ὥσπερ ἄλλος τις ἢ ἵππῳ ἀγαθῷ ἢ κυνὶ ἢ ὄρνιθι ἥδεται, οὕτω καὶ ἔτι μᾶλλον ἥδομαι φίλοις ἀγαθοῖς· καὶ ἐάν τι σχῶ[58] ἀγαθόν, διδάσκω, καὶ ἄλλοις συνίστημι, παρ' ὧν ἂν ἡγῶμαι ὠφελήσεσθαί τι αὐτοὺς εἰς ἀρετήν. Καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελίττων κοινῇ σὺν τοῖς φίλοις διέρχομαι, καί, ἄν τι ὁρῶμεν ἀγαθόν, ἐκλεγόμεθα καὶ μέγα νομίζομεν κέρδος, ἐὰν ἀλλήλοις φίλοι γιγνώμεθα[59]. Ἐμοὶ μὲν δὴ ταῦτα ἀκούοντι ἐδόκει αὐτός τε μακάριος εἶναι καὶ τοὺς ἀκούοντας ἐπὶ καλοκἀγαθίαν ἄγειν.

15. Καὶ πάλιν ποτὲ τοῦ Ἀντιφῶντος ἐρομένου αὐτόν, πῶς ἄλλους μὲν ἡγεῖται πολιτικοὺς ποιεῖν, αὐτὸς δὲ οὐ πράττει τὰ πολιτικά, εἴπερ ἐπίσταται[60]; Ποτέρως δ' ἄν, ἔφη, ὦ Ἀντιφῶν, μᾶλλον τὰ πολιτικὰ πράττοιμι, εἰ μόνος αὐτὰ πράττοιμι, ἢ εἰ ἐπιμελοίμην τοῦ ὡς πλείστους ἱκανοὺς εἶναι πράττειν αὐτά;

CHAPTER VII.

1. Ἐπισκεψώμεθα δέ, εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας ἀρετῆς ἐπιμελεῖσθαι προέτρεπεν· ἀεὶ γὰρ ἔλεγεν, ὡς οὐκ εἴη καλλίων ὁδὸς ἐπ' εὐδοξίᾳ, ἢ δι' ἧς ἄν τις ἀγαθὸς τοῦτο[61] γένοιτο, ὃ καὶ δοκεῖν βού-

[58] ἐάν τι σχῶ. "If I get any thing," not "if I have," which would be ἔχω. Below, συνίστημι is "I introduce them to."

[59] ἀλλήλοις φίλοι γιγνώμεθα. "Become attached to each other," by this reading together.

[60] εἴπερ ἐπίσταται. Sc. πράττειν τὰ πολιτικά. Ἐπίστασθαι with an infinitive means "to know how to do a thing." Cf. Plato, Sympos. 223 D, κωμῳδίαν καὶ τραγῳδίαν ἐπίστασθαι ποιεῖν. Below, for ποτέρως δέ see I. iii. 13, under τοὺς δὲ καλούς.

[61] ἀγαθὸς τοῦτο. For the accusative after ἀγαθός see note on I. ii. 46. Below, καὶ δοκεῖν means "to appear as well as to be," although we should rather have put καί in the other clause, "to be as well as to seem."

λοιτο. 2. "Οτι δ' ἀληθῆ ἔλεγεν, ὧδε ἐδίδασκεν· Ἐνθυμώμεθα γάρ[62], ἔφη, εἴ τις μὴ ὢν ἀγαθὸς αὐλητὴς δοκεῖν βούλοιτο, τί ἂν αὐτῷ ποιητέον εἴη; ἆρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητάς; καὶ πρῶτον μέν, ὅτι ἐκεῖνοι σκεύη τε καλὰ κέκτηνται καὶ ἀκολούθους πολλοὺς περιάγονται, καὶ τούτῳ[63] ταῦτα ποιητέον· ἔπειτα, ὅτι ἐκείνους πολλοὶ ἐπαινοῦσι, καὶ τούτῳ πολλοὺς ἐπαινέτας παρασκευαστέον. Ἀλλὰ μὴν ἔργον γε οὐδαμοῦ[64] ληπτέον, ἢ εὐθὺς ἐλεγχθήσεται γελοῖος ὤν, καὶ οὐ μόνον αὐλητὴς κακός, ἀλλὰ καὶ ἄνθρωπος ἀλαζών. Καίτοι πολλὰ[65] μὲν δαπανῶν, μηδὲν δὲ ὠφελούμενος, πρὸς δὲ τούτοις κακοδοξῶν πῶς οὐκ ἐπιπόνως τε καὶ ἀλυσιτελῶς καὶ καταγελάστως βιώσεται; 3. ὡς δ' αὖτως, εἴ τις βούλοιτο στρατηγὸς ἀγαθὸς μὴ ὢν φαίνεσθαι, ἢ κυβερνήτης, ἐννοῶμεν, τί ἂν αὐτῷ συμβαίνοι. Ἆρ' οὐκ ἄν, εἰ μέν, ἐπιθυμῶν τοῦ δοκεῖν ἱκανὸς εἶναι ταῦτα πράττειν, μὴ δύναιτο πείθειν, ταύτῃ λυπηρόν[66]; εἰ δὲ πείσειεν, ἔτι ἀθλιώτερον; Δῆλον γάρ, ὅτι κυβερνᾶν τε[67] κατασταθεὶς ὁ

[62] Ἐνθυμώμεθα γάρ. The particle is due to some clause understood, such as περὶ ἀλαζονείας οὕτως ἔχει ὡς λέγω. Below, τὰ ἔξω τῆς τέχνης is not "the points outside the art," but "the external points of the art," and the accusative is one of locality, like τοῦτο above in ἀγαθὸς τοῦτο.

[63] καὶ τούτῳ. This is the apodosis, "by him as well as by them." For ἔπειτα without δέ after μέν in the first clause, see I. ii. 1.

[64] ἔργον γε οὐδαμοῦ. That is, the pretender must nowhere venture upon any actual performance, or his imposture will be at once detected.

[65] Καίτοι πολλά. Καίτοι is "and yet;" but its force here is not quite obvious. It refers back, I think, to the last sentence but one, where it is said that the pretender must have gorgeous dresses, attendants, &c. And yet, in spite of this outward show, the man must lead a ridiculous life.

[66] ταύτῃ λυπηρόν. Sc. εἴη. "In this respect it would be annoying."

[67] κυβερνᾶν τε. This may be a case of τέ followed by ἤ. Cf. Plato, Ion 535 D, κλαίῃ τε ἐν θυσίαις ἢ φοβῆται πλέον. Also Theæt. 143 C, περὶ αὐτοῦ τε ἢ αὖ περὶ τοῦ ἀποκρινομένου. According to Kühner, τέ here answers to καί, in καὶ αὐτός, and is put at the beginning of the clause for

μὴ ἐπιστάμενος ἢ στρατηγεῖν ἀπολέσειεν ἂν οὓς ἥκιστα βούλοιτο, καὶ αὐτὸς αἰσχρῶς τε καὶ κακῶς ἀπαλλάξειεν. 4. Ὡσαύτως δὲ καὶ τὸ πλούσιον καὶ τὸ ἀνδρεῖον καὶ τὸ ἰσχυρὸν μὴ ὄντα δοκεῖν ἀλυσιτελὲς ἀπέφαινε· προστάττεσθαι γὰρ αὐτοῖς ἔφη μείζω ἢ κατὰ δύναμιν[68], καὶ μὴ δυναμένους ταῦτα ποιεῖν, δοκοῦντας ἱκανοὺς εἶναι, συγγνώμης οὐκ ἂν τυγχάνειν. 5. Ἀπατεῶνα δ' ἐκάλει οὐ μικρὸν μέν, εἴ τις ἀργύριον ἢ σκεῦος παρά του πειθοῖ λαβὼν ἀποστεροίη, πολὺ δὲ μέγιστον, ὅστις μηδενὸς ἄξιος ὢν ἐξηπατήκει πείθων, ὡς ἱκανὸς εἴη τῆς πόλεως ἡγεῖσθαι. Ἐμοὶ μὲν οὖν ἐδόκει καὶ τοῦ ἀλαζονεύεσθαι ἀποτρέπειν τοὺς συνόντας τοιάδε[69] διαλεγόμενος.

want of any better place. If τούτους had been used, it would naturally have followed the pronoun. He compares II. i. 28, τὰς πολεμικὰς τέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων μαθητέον καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον. Below, ἀπαλλάξειεν is "would come off badly." Cf. Herod. i. 16, οὐχ ὡς ἤθελε ἀπήλλαξεν.

[68] μείζω ἢ κατὰ δύναμιν. "Majora quàm pro viribus." Cf. Plato, Rep. 506 E, πλέον ἢ κατὰ τὴν παροῦσαν ὁρμήν.

[69] τοιάδε. For this, see note on I. ii. 3.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ

BOOK II.

CHAPTER I.

1. *Εδόκει δέ μοι καὶ τοιαῦτα λέγων προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν πρὸς ἐπιθυμίαν βρωτοῦ καὶ ποτοῦ καὶ λαγνείας καὶ ὕπνου, καὶ ῥίγους*[70] *καὶ θάλπους καὶ πόνου. Γνοὺς δέ τινα τῶν συνόντων ἀκολαστοτέρως ἔχοντα πρὸς τὰ τοιαῦτα· Εἰπέ μοι, ἔφη, ὦ Ἀρίστιππε*[71]*, εἰ δέοι σε παιδεύειν παραλαβόντα δύο τῶν νέων, τὸν μέν, ὅπως ἱκανὸς ἔσται*[72]

[70] *καὶ ῥίγους.* There is some clumsiness in the construction, for the last three genitives can only be made to depend on *πρὸς ἐπιθυμίαν* by translating the passage, "with reference to one's desire for food . . . and in the matter of cold," &c. Others make *ῥίγους* and the following substantives depend, not on *πρὸς ἐπιθυμίαν*, but *ἐγκράτειαν*. I think the other way better, the last genitives being added on rather vaguely.

[71] *ὦ Ἀρίστιππε.* Aristippus was the founder of the Cyrenaic school of philosophy. Pleasure was the chief good, not mere coarse pleasures, but the pleasure arising from a well-ordered life, so arranged that, in the long run, the greatest possible amount of happiness was obtained from it. Mere animal pleasures would not fulfil the conditions, because the after results are often painful. Aristippus' aim was to pass through life, in all his relations, in a pleasurable way. "Omnis Aristippum decuit color," says Horace. He was at home in all society and under all circumstances.

[72] *ὅπως . . . ἔσται.* It may seem odd that a final particle should be joined to an indi-

ἄρχειν, τὸν δέ, ὅπως μηδ' ἀντιποιήσεται ἀρχῆς, πῶς ἂν ἑκάτερον παιδεύοις; βούλει σκοπῶμεν ἀρξάμενοι ἀπὸ τῆς τροφῆς, ὥσπερ ἀπὸ τῶν στοιχείων; καὶ ὁ Ἀρίστιππος ἔφη· Δοκεῖ γοῦν μοι ἡ τροφὴ ἀρχὴ εἶναι· οὐδὲ γὰρ ζῴη γ' ἄν τις, εἰ μὴ τρέφοιτο. 2. Οὐκοῦν τὸ μὲν βούλεσθαι σίτου ἅπτεσθαι, ὅταν ὥρα ἧκῃ, ἀμφοτέροις εἰκὸς παραγίγνεσθαι; Εἰκὸς γάρ[73], ἔφη. Τὸ οὖν προαιρεῖσθαι[74] τὸ κατεπεῖγον μᾶλλον πράττειν ἢ τῇ γαστρὶ χαρίζεσθαι πότερον ἂν αὐτῶν ἐθίζοιμεν; Τὸν εἰς τὸ ἄρχειν, ἔφη, νὴ Δία, παιδευόμενον, ὅπως μὴ τὰ τῆς πόλεως ἄπρακτα γίγνηται παρὰ τὴν ἐκείνου ἀρχήν[75]. Οὐκοῦν, ἔφη, καὶ ὅταν πιεῖν βούλωνται, τὸ δύνασθαι διψῶντα ἀνέχεσθαι τῷ αὐτῷ προσθετέον; Πάνυ μὲν οὖν, ἔφη. 3. Τὸ δὲ ὕπνου ἐγκρατῆ εἶναι, ὥστε δύνασθαι καὶ ὀψὲ κοιμηθῆναι καὶ πρωῒ ἀναστῆναι καὶ ἀγρυπνῆσαι, εἴ τι δέοι, ποτέρῳ ἂν προσθείημεν; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ; ἔφη, τὸ ἀφροδισίων ἐγκρατῆ εἶναι, ὥστε μὴ διὰ ταῦτα κωλύεσθαι πράττειν, εἴ τι δέοι; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ; τὸ μὴ φεύγειν τοὺς πόνους, ἀλλὰ ἑθελοντὴν ὑπομένειν, ποτέρῳ ἂν προσθείημεν; Καὶ τοῦτο, ἔφη, τῷ ἄρχειν παιδευομένῳ. Τί δέ; τὸ μαθεῖν, εἴ τι ἐπιτήδειόν ἐστι μάθημα πρὸς τὸ κρατεῖν τῶν ἀντιπάλων, ποτέρῳ ἂν προσεῖναι μᾶλλον πρέποι; Πολύ[76], νὴ Δί', ἔφη, τῷ ἄρχειν

cative. But ὅπως is originally a relative adverb, "in whatever manner," and in that sense an indicative is natural. The indicative is used, it may be added, when the result is regarded as pretty certain to follow.

[73] Εἰκὸς γάρ. Sc. ὀρθῶς λέγεις, εἰκὸς γάρ.

[74] Τὸ οὖν προαιρεῖσθαι. This, as well as πότερον, is the accusative after ἐθίζομεν. It is not simply "accustomed to prefer," but "accustomed to the preferring." The simple infinitive is found as well, and more commonly.

[75] παρὰ τὴν ἐκείνου ἀρχήν. "By reason of his rule." Cf. Demosth. Philip. I. p. 43, αὐτὸς παρὰ τὴν αὐτοῦ ῥώμην τοσοῦτον ηὔξηται. It might also be "during his term of office," like παρὰ τὸν ὅλον βίον.

[76] Πολύ. Sc. μᾶλλον ἂν πρέποι. The participle παιδευομένῳ is

παιδευομένῳ· καὶ γὰρ[77] τῶν ἄλλων οὐδὲν ὄφελος ἄνευ τῶν τοιούτων μαθημάτων. 4. Οὐκοῦν ὁ οὕτω πεπαιδευμένος ἧττον ἂν δοκεῖ σοι ὑπὸ τῶν ἀντιπάλων ἢ τὰ λοιπὰ ζῶα ἁλίσκεσθαι; τούτων γὰρ δήπου τὰ μὲν γαστρὶ δελεαζομενα, καὶ μάλα ἔνια[78] δυσωπούμενα, ὅμως τῇ ἐπιθυμίᾳ τοῦ φαγεῖν ἀγόμενα πρὸς τὸ δέλεαρ ἁλίσκεται, τὰ δὲ ποτῷ ἐνεδρεύεται. Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ ἄλλα ὑπὸ λαγνείας, οἷον οἵ τε ὄρτυγες καὶ οἱ πέρδικες, πρὸς τὴν τῆς θηλείας φωνὴν τῇ ἐπιθυμίᾳ καὶ τῇ ἐλπίδι τῶν ἀφροδισίων φερόμενοι καὶ ἐξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζεσθαι τοῖς θηράτροις ἐμπίπτουσι; Συνέφη καὶ ταῦτα. 5. Οὔκουν δοκεῖ σοι αἰσχρὸν εἶναι ἀνθρώπῳ ταὐτὰ πάσχειν τοῖς ἀφρονεστάτοις τῶν θηρίων; ὥσπερ οἱ μοιχοὶ εἰσέρχονται εἰς τὰς εἱρκτὰς εἰδότες, ὅτι κίνδυνος τῷ μοιχεύοντι ἅ τε ὁ νόμος ἀπειλεῖ παθεῖν καὶ ἐνεδρευθῆναι καὶ ληφθέντα ὑβρισθῆναι· καὶ τηλικούτων μὲν ἐπικειμένων τῷ μοιχεύοντι κακῶν τε καὶ αἰσχρῶν, ὄντων δὲ πολλῶν τῶν ἀπολυσόντων τῆς τῶν ἀφροδισίων ἐπιθυμίας, ὅμως εἰς τὰ ἐπικίνδυνα φέρεσθαι, ἆρ' οὐκ ἤδη τοῦτο[79] παντάπασι κακοδαιμονῶντός ἐστιν; Ἔμοιγε δοκεῖ, ἔφη. 6. Τὸ δὲ εἶναι μὲν[80] τὰς ἀναγκαιοτάτας πλείστας πράξεις

throughout used in its strict sense, "one who is being trained."

[77] *καὶ γάρ.* Καί qualifies *τῶν ἄλλων*, "for even of the other things." Cf. Plato, Symp. 176 B, *καὶ γὰρ αὐτός εἰμι τῶν χθὲς βεβαπτισμένων.* Sometimes *καὶ γάρ* is "for in fact" (etenim), and then a second *καί* is sometimes added. Cf. Thucyd. vi. 61, *καὶ γάρ τις καὶ στρατιὰ ἔτυχε παρελθοῦσα.* Cf. above, I. ii. 11, *καὶ γὰρ μόνος*, for the first meaning, and I. v. 3, *καὶ γὰρ οὐχ ὥσπερ οἱ πλεονέκται*, for the second. Below, the order is *δοκεῖ ἁλίσκεσθαι ἄν.*

[78] *καὶ μάλα ἔνια.* "Even though —some of them—very shy, still are caught." *Ἔνια* is added as a kind of afterthought, because what is said of their shyness is only true of some. Breitenbach quotes an apposite passage from Anab. V. v. 11, *ἀκούομεν ὑμᾶς εἰς τὴν πόλιν βίᾳ παρεληλυθότας, ἐνίους σκηνοῦν ἐν ταῖς οἰκίαις.*

[79] *οὐκ ἤδη τοῦτο.* "Is not this (*φέρεσθαί τινα εἰς τὰ ἐπικίνδυνα*) at once (from this point forward) the act of a madman?"

[80] *Τὸ δὲ εἶναι μέν.* See note on I. iv. 17, on *τὸ σὸν μὲν ὄμμα.*

τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, οἷον τάς τε πολεμικὰς καὶ τὰς γεωργικὰς καὶ τῶν ἄλλων οὐ τὰς ἐλαχίστας, τοὺς δὲ πολλοὺς ἀγυμνάστως ἔχειν πρός τε ψύχη καὶ θάλπη, οὐ δοκεῖ σοι πολλὴ ἀμέλεια εἶναι; Συνέφη καὶ τοῦτο. Οὐκοῦν δοκεῖ σοι τὸν μέλλοντα ἄρχειν ἀσκεῖν δεῖν καὶ ταῦτα εὐπετῶς φέρειν; Πάνυ μὲν οὖν, ἔφη. 7. Οὐκοῦν, εἰ τοὺς ἐγκρατεῖς τούτων ἁπάντων εἰς τοὺς ἀρχικοὺς τάττομεν, τοὺς ἀδυνάτους ταῦτα ποιεῖν εἰς τοὺς μηδ' ἀντιποιησομένους τοῦ ἄρχειν τάξομεν; Συνέφη καὶ τοῦτο. Τί οὖν; ἐπειδὴ καὶ τούτων ἑκατέρου[81] *τοῦ φύλου τὴν τάξιν οἶσθα, ἤδη ποτ' ἐπεσκέψω, εἰς ποτέραν τῶν τάξεων τούτων σαυτὸν δικαίως ἂν τάττοις; 8. Ἔγωγ', ἔφη ὁ Ἀρίστιππος· καὶ οὐδαμῶς γε τάττω ἐμαυτὸν εἰς τὴν τῶν ἄρχειν βουλομένων τάξιν. Καὶ γὰρ πάνυ*[82] *μοι δοκεῖ ἄφρονος ἀνθρώπου εἶναι τό, μεγάλου ὄντος τοῦ ἑαυτῷ τὰ δέοντα παρασκευάζειν, μὴ ἀρκεῖν τοῦτο, ἀλλὰ προσαναθέσθαι τὸ καὶ τοῖς ἄλλοις πολίταις ὧν δέονται πορίζειν· καὶ ἑαυτῷ μὲν πολλὰ*[83]

Translate, "that whereas (*μέν*) . . . yet" (*δέ*).

[81] *καὶ τούτων ἑκατέρου.* "Since you know the right post for each class of these." That is, you know the post each of the classes ought to occupy: the temperate, the post of rule; the intemperate, the post of non-aspirants after rule. The *καί* seems to me to be, as before explained, in the wrong clause according to our usage, and we should put it in the next, "did you ever thereupon, as a next step (*ἤδη*), consider?"

[82] *Καὶ γὰρ πάνυ. Καὶ πάνυ ἄφρονος* seem to be connected, "even a very senseless man." The order of the words is, *τοῦ ἑαυτῷ παρασκευάζειν τὰ δέοντα μεγάλου ὄντος, τὸ μὴ ἀρκεῖν αὐτῷ τοῦτο (τὸ ἑαυτῷ) κ.τ.λ.* Ἀρκεῖν is here evidently "to be sufficient for." The man is not content with providing himself with what he needs; he imposes on himself beyond this (*προσαναθέσθαι*) the doing it for others as well (*καί*). In *προσαναθέσθαι* there is a change of subject, so that the sentence runs *τοῦτο μὴ ἀρκεῖν αὐτῷ ἀλλ' αὐτὸν προσαναθέσθαι.* Cf. Plato, Gorg. 510 B, *φοβοῖτο δήπου ἂν αὐτὸν ὁ τύραννος καὶ τούτῳ οὐκ ἄν ποτε δύναιτο φίλος γενέσθαι*, where the subject of *δύναιτο* is *not τύραννος.*

[83] *ἑαυτῷ μὲν πολλά.* I think *ἐλλείπειν* is active here: "to leave much of what he wants unsecured for himself." Below, *καὶ γὰρ αἱ πόλεις* is "for cities too."

ὧν βούλεται ἐλλείπειν, τῆς δὲ πόλεως προεστῶτα, ἐὰν μὴ πάντα, ὅσα ἡ πόλις βούλεται, καταπράττῃ, τούτου δίκην ὑπέχειν, τοῦτο πῶς οὐ πολλὴ ἀφροσύνη ἐστί; 9. Καὶ γὰρ ἀξιοῦσιν αἱ πόλεις τοῖς ἄρχουσιν ὥσπερ ἐγὼ τοῖς οἰκέταις χρῆσθαι· ἐγώ τε γὰρ ἀξιῶ τοὺς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια[84] παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἅπτεσθαι· αἵ τε πόλεις οἴονται χρῆναι τοὺς ἄρχοντας ἑαυταῖς μὲν ὡς πλεῖστα ἀγαθὰ πορίζειν, αὐτοὺς δὲ πάντων τούτων ἀπέχεσθαι. Ἐγὼ οὖν τοὺς μὲν βουλομένους πολλὰ πράγματα ἔχειν αὐτοῖς τε[85] καὶ ἄλλοις παρέχειν οὕτως ἂν παιδεύσας εἰς τοὺς ἀρχικοὺς καταστήσαιμι· ἐμαυτὸν τοίνυν[86] τάττω εἰς τοὺς βουλομένους ᾗ ῥᾷστά τε καὶ ἥδιστα βιοτεύειν. 10. Καὶ ὁ Σωκράτης ἔφη· Βούλει οὖν καὶ τοῦτο σκεψώμεθα, πότεροι ἥδιον ζῶσιν, οἱ ἄρχοντες ἢ οἱ ἀρχόμενοι; Πάνυ μὲν οὖν, ἔφη. Πρῶτον μὲν τοίνυν τῶν ἐθνῶν, ὧν ἡμεῖς ἴσμεν, ἐν μὲν τῇ Ἀσίᾳ Πέρσαι μέν ἄρχουσιν, ἄρχονται δὲ Σύροι καὶ Φρύγες καὶ Λυδοί· ἐν δὲ τῇ Εὐρώπῃ Σκύθαι μὲν ἄρχουσι, Μαιῶται δὲ ἄρχονται· ἐν δὲ τῇ Λιβύῃ Χαρχηδόνιοι μὲν ἄρχουσι, Λίβυες δὲ ἄρχονται. Τούτων οὖν ποτέρους ἥδιον οἴει ζῆν; ἢ τῶν Ἑλλήνων, ἐν οἷς καὶ αὐτὸς εἶ, πότεροί σοι δοκοῦσιν ἥδιον, οἱ κρατοῦντες ἢ οἱ κρατούμενοι, ζῆν; 11. Ἀλλ' ἐγώ τοι, ἔφη ὁ Ἀρίστιππος, οὐδὲ εἰς τὴν δουλείαν[87] αὖ ἐμαυτὸν τάττω· ἀλλ' εἶναί τίς μοι δοκεῖ

[84] ἄφθονα τὰ ἐπιτήδεια. "The usual provisions in abundance." It is *assumed* that the servants would provide victuals: it is *stated* that these were to be plentifully supplied. The words are equivalent to παρασκευάζειν τὰ ἐπιτήδεια ὥστε ἄφθονα εἶναι. Cf. Thucyd. i. 90, ἕως ἂν τὸ τεῖχος ἱκανὸν ἄρωσιν.

[85] πράγματα ἔχειν αὐτοῖς τε. "To have trouble for their own share, and cause it to others." One would rather have expected αὐτούς, I think.

[86] ἐμαυτὸν τοίνυν. This corresponds to τοὺς μὲν βουλομένους, or rather the sentence is ended differently from what Xenophon intended to write. Instead of going on τοὺς δὲ βουλομένους, or ἐμαυτὸν δέ, he draws a conclusion with τοίνυν.

[87] οὐδὲ εἰς τὴν δουλείαν. "But in

μέση τούτων ὁδός, ἣν πειρῶμαι βαδίζειν, οὔτε δι' ἀρχῆς οὔτε διὰ δουλείας, ἀλλὰ δι' ἐλευθερίας, ἥπερ μάλιστα πρὸς εὐδαιμονίαν ἄγει. 12. Ἀλλ' εἰ μέντοι[88], ἔφη ὁ Σωκράτης, ὥσπερ οὔτε δι' ἀρχῆς οὔτε διὰ δουλείας ἡ ὁδὸς αὕτη φέρει, οὕτως μηδὲ δι' ἀνθρώπων, ἴσως ἄν τι λέγοις· εἰ μέντοι ἐν ἀνθρώποις ὢν μήτε ἄρχειν ἀξιώσεις μήτε ἄρχεσθαι, μήτε τοὺς ἄρχοντας ἑκὼν θεραπεύσεις, οἶμαί σε ὁρᾶν, ὡς ἐπίστανται οἱ κρείττονες τοὺς ἥττονας καὶ κοινῇ καὶ ἰδίᾳ κλαίοντας καθιστάντες[89] δούλοις χρῆσθαι· 13. ἢ λανθάνουσί σε οἱ ἄλλων σπειράντων καὶ φυτευσάντων τόν τε σῖτον τέμνοντες καὶ δενδροκοποῦντες καὶ πάντα τροπον πολιορκοῦντες τοὺς ἥττονας καὶ μὴ θέλοντας θεραπεύειν, ἕως ἂν πείσωσιν ἑλέσθαι δουλεύειν ἀντὶ τοῦ πολεμεῖν τοῖς κρείττοσι; καὶ ἰδίᾳ αὖ[90] οἱ ἀνδρεῖοι καὶ δυνατοὶ τοὺς ἀνάνδρους καὶ ἀδυνάτους οὐκ οἶσθα ὅτι καταδουλωσάμενοι καρποῦνται; Ἀλλ' ἐγώ τοι, ἔφη, ἵνα μὴ πάσχω ταῦτα, οὐδ' εἰς πολιτείαν ἐμαυτὸν κατακλείω ἀλλὰ ξένος, πανταχοῦ εἰμι. 14. Καὶ ὁ Σωκράτης ἔφη· Τοῦτο μέντοι ἤδη[91]

truth (τοί) I do not even rank myself, on the other hand, amongst," &c. There is a reference in αὖ to what was said before (§ 8), οὐδαμῶς γε τάττω ἐμαυτὸν εἰς τῶν ἄρχειν βουλομένων τάξιν. Aristippus did not want to rule: nor on the other hand did he want to be a slave.

[88] Ἀλλ' εἰ μέντοι. The particle here seems to be used as in I. iii. 10, viz. in the sense of "in truth;" in the next sentence, in its more usual force of "however." Below with δι' ἀνθρώπων supply φέροι.

[89] κλαίοντας καθιστάντες. "Bringing them to tears," i.e. making them suffer bitterly. Kühner quotes Eurip. Androm. 635, ὃς κλαίοντά σε καὶ τὴν ἐν οἴκοις σὴν καταστήσει κόρην.

[90] καὶ ἰδίᾳ αὖ. What has been said before referred to states (κοινῇ); this clause to private acts.

[91] Τοῦτο μέντοι ἤδη. Μέντοι here is, I think, "in truth," and πάλαισμα seems to be "a crafty wrestling trick." If this be so, then of course Socrates is speaking ironically throughout this clause. "This *is* indeed," he says, "a fine trick of yours you are alluding to: of course no one ever injures a stranger: oh dear! no." This is not, I may add, an instance of what is usually meant by the Socratic irony. Of this, something may be said hereafter.

λέγεις δεινὸν πάλαισμα· τοὺς γὰρ ξένους, ἐξ οὗ ὅ τε Σίννις καὶ ὁ Σκείρων καὶ ὁ Προκρούστης ἀπέθανον, οὐδεὶς ἔτι ἀδικεῖ· ἀλλὰ νῦν οἱ μὲν πολιτευόμενοι ἐν ταῖς πατρίσι καὶ νόμους τίθενται, ἵνα μὴ ἀδικῶνται, καὶ φίλους πρὸς τοῖς ἀναγκαίοις[92] καλουμένοις ἄλλους κτῶνται βοηθοὺς καὶ ταῖς πόλεσιν ἐρύματα περιβάλλονται καὶ ὅπλα κτῶνται, οἷς ἀμύνονται τοὺς ἀδικοῦντας, καὶ πρὸς τούτοις ἄλλους ἔξωθεν συμμάχους κατασκευάζονται[93]· καὶ οἱ μὲν πάντα ταῦτα κεκτημένοι ὅμως ἀδικοῦνται· 15. σὺ δὲ οὐδὲν μὲν τούτων ἔχων, ἐν δὲ ταῖς ὁδοῖς, ἔνθα πλεῖστοι ἀδικοῦνται, πολὺν χρόνον διατρίβων, εἰς ὁποίαν δ' ἂν πόλιν ἀφίκῃ, τῶν πολιτῶν πάντων ἥττων ὤν, καὶ τοιοῦτος, οἷοις μάλιστα ἐπιτίθενται οἱ βουλόμενοι ἀδικεῖν, ὅμως διὰ τὸ ξένος εἶναι οὐκ ἂν οἴει ἀδικηθῆναι; ἦ, διότι αἱ πόλεις σοι κηρύττουσιν ἀσφάλειαν καὶ προσιόντι καὶ ἀπιόντι, θαῤῥεῖς; ἢ διότι καὶ δοῦλος ἂν[94] οἴει τοιοῦτος εἶναι, οἷος μηδενὶ δεσπότῃ λυσιτελεῖν; τίς γὰρ ἂν ἐθέλοι ἄνθρωπον ἐν οἰκίᾳ ἔχειν πονεῖν μὲν μηδὲν ἐθέλοντα, τῇ δὲ πολυτελεστάτῃ διαίτῃ χαίροντα; 16. σκεψώμεθα δὲ καὶ τοῦτο, πῶς οἱ δεσπόται τοῖς τοιούτοις οἰκέταις χρῶνται· ἆρα οὐ τὴν μὲν λαγνείαν αὐτῶν τῷ λιμῷ σωφρονίζουσι; κλέπτειν δὲ κωλύουσιν ἀποκλείοντες ὅθεν ἄν τι λαβεῖν ᾖ; τοῦ δὲ δραπετεύειν δεσμοῖς

[92] πρὸς τοῖς ἀναγκαίοις. "Besides those called kinsmen," people connected with them by the ties of blood or affinity.

[93] κατασκευάζονται. This verb is not quite the same as παρασκευάζονται. This last is simply "to provide for oneself:" the other is rather to furnish, equip, get together. It is sometimes used of "getting up a false case." Cf. Demosth. 547, λιποστρατίου γραφὴν κατεσκεύασεν. Below, in οὐκ ἂν οἴει, the ἄν is to be taken with ἀδικηθῆναι.

[94] καὶ δοῦλος ἄν. "Do you," says Socrates, "derive your confidence from the knowledge that even if from the worst came to the worst, and you were enslaved, you would soon be let go, being worthless *even* as (καί) a slave?" But a worthless slave his master tries by hard means to improve, so that there was not much hope for Aristippus in that point of view.

ἀπείργουσι; τὴν ἀργίαν δὲ πληγαῖς ἐξαναγκάζουσιν; ἢ σὺ πῶς ποιεῖς, ὅταν τῶν οἰκετῶν τινα τοιοῦτον ὄντα καταμανθάνῃς; 17. Κολάζω, ἔφη, πᾶσι κακοῖς, ἕως ἂν δουλεύειν ἀναγκάσω. Ἀλλὰ γάρ[95], ὦ Σώκρατες, οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι, ἣν δοκεῖς μοι σὺ νομίζειν εὐδαιμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινήσουσι καὶ διψήσουσι καὶ ῥιγώσουσι καὶ ἀγρυπνήσουσι καὶ τἆλλα πάντα μοχθήσουσιν ἑκόντες; ἐγὼ μὲν γὰρ οὐκ οἶδ', ὅτι[96] διαφέρει τὸ αὐτὸ δέρμα ἑκόντα ἢ ἄκοντα μαστιγοῦσθαι, ἢ ὅλως τὸ αὐτὸ σῶμα πᾶσι τοῖς τοιούτοις ἑκόντα ἢ ἄκοντα πολιορκεῖσθαι ἄλλο γε ἢ ἀφροσύνη πρόσεστι τῷ θέλοντι τὰ λυπηρὰ ὑπομένειν. 18. Τί δέ; ὦ Ἀρίστιππε, ὁ Σωκράτης ἔφη, οὐ δοκεῖ σοι τῶν τοιούτων[97] διαφέρειν τὰ ἑκούσια τῶν ἀκουσίων, ἢ ὁ μὲν ἑκὼν πεινῶν φάγοι ἄν, ὁπότε βούλοιτο[98], καὶ ὁ ἑκὼν διψῶν πίοι, καὶ τἆλλα ὡσαύτως; τῷ δ' ἐξ ἀνάγκης ταῦτα πάσχοντι οὐκ ἔξεστιν, ὁπόταν βούληται, παύεσθαι; ἔπειτα ὁ μὲν ἑκουσίως ταλαιπωρῶν ἐπ' ἀγαθῇ ἐλπίδι πονῶν εὐφραίνεται, οἷον οἱ τὰ θηρία θηρῶντες ἐλπίδι τοῦ λήψεσθαι ἡδέως μοχθοῦσι. 19.

[95] Ἀλλὰ γάρ. These particles suppose an ellipse really: "but what is the use of talking, for," or "but there is this difficulty, for." Cf. Arist. Nub. 797, ἀλλ' ἔστ' ἔμοιγ' υἱὸς καλός τε κἀγαθός, ἀλλ' οὐκ ἐθέλει γὰρ μανθάνειν, "but there's a hitch, for he won't learn."

[96] οὐκ οἶδ', ὅτι. The construction is a little involved: ὅτι ἄλλο διαφέρει (τινὰ) μαστιγοῦσθαι τὸ αὐτὸ δέρμα ἑκόντα ἢ ἄκοντα ἢ (ὅτι) ἀφροσύνη πρόσεστι κ.τ.λ. As long as a man is beaten, it makes very little matter whether it is voluntarily or involuntarily, except that the former implies an amount of folly. The omission of ὅτι is nothing uncommon: with ἄλλο τι ἤ, it is regularly omitted. Cf. Plato, Hipp. Maj. 288 B, ἄλλο τι ἢ φῶμεν, for ἄλλο τί ἐστιν ἢ τοῦτο, ὅτι φῶμεν.

[97] τῶν τοιούτων. The construction is τὰ ἑκούσια τῶν τοιούτων (τοῦ πεινῆν κ.τ.λ.) διαφέρει τῶν ἀκουσίων ἢ κ.τ.λ. ("so far as").

[98] ὁπότε βούλοιτο. This is a curious expression, for the usual ὁπόταν βούληται. The construction seems one of indefinite frequency, although the preceding verb is not in the past tense, by a sort of attraction to φάγοι ἄν.

Καὶ τὰ μὲν τοιαῦτα ἆθλα τῶν πόνων μικροῦ τινος ἄξιά ἐστι· τοὺς δὲ πονοῦντας, ἵνα φίλους ἀγαθοὺς κτήσωνται, ἢ ὅπως ἐχθροὺς χειρώσωνται, ἢ ἵνα δυνατοὶ γενόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς καὶ τὸν ἑαυτῶν οἶκον καλῶς οἰκῶσι καὶ τοὺς φίλους εὖ ποιῶσι καὶ τὴν πατρίδα εὐεργετῶσι, πῶς οὐκ οἴεσθαι χρὴ τούτους καὶ πονεῖν ἡδέως εἰς τὰ τοιαῦτα καὶ ζῆν εὐφραινομένους, ἀγαμένους μέν ἑαυτούς, ἐπαινουμένους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων; 20. *ἔτι δὲ αἱ μὲν ῥᾳδιουργίαι καὶ ἐκ τοῦ παραχρῆμα ἡδοναὶ*[99] *οὔτε σώματι εὐεξίαν ἱκαναί εἰσιν ἐνεργάζεσθαι, ὥς φασιν οἱ γυμνασταί, οὔτε ψυχῇ ἐπιστήμην ἀξιόλογον οὐδεμίαν ἐμποιοῦσιν· αἱ δὲ διὰ καρτερίας ἐπιμέλειαι τῶν καλῶν τε κἀγαθῶν ἔργων ἐξικνεῖσθαι ποιοῦσιν, ὥς φασιν οἱ ἀγαθοὶ ἄνδρες· λέγει δέ που καὶ Ἡσίοδος·*

> *Τὴν μὲν γὰρ κακότητα καὶ ἰλαδὸν ἔστιν ἑλέσθαι*
> *ῥηϊδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει.*
> *τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν*
> *ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτὴν*
> *καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηται*[100]*,*
> *ῥηϊδίη δὴ ἔπειτα πέλει, χαλεπὴ περ ἐοῦσα.*

Μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε·

> *Τῶν πόνων*[1] *πωλοῦσιν ἡμῖν πάντα τἀγάθ' οἱ θεοί.*

Καὶ ἐν ἄλλῳ δὲ τόπῳ φησίν·

[99] *ἐκ τοῦ παραχρῆμα ἡδοναί.* "Pleasures acquired in a moment." Apparently all such pleasures are meant as require no healthful exertion to procure, and so involve no beneficial training for mind or body. The opposite of these are *αἱ διὰ καρτερίας ἐπιμέλειαι.*

[100] *ἵκηται.* The subject, I think, is *τίς* rather than *οἶμος.* The passage is from Hesiod's Opera et Dies, 287, &c.

[1] *Τῶν πόνων.* This is a genitive of price. Cf. I. ii. 36, *ἔρωμαι ὁπόσου πωλεῖ,* and Thucyd. ii. 60, *τὰ ξύμπαντα τούτου ἑνὸς ἂν πωλοῖτο.* Of the next verse the meaning is that a man who pursues pleasure, will in the end lie on a bed of thorns.

Ὦ πονηρέ, μὴ τὰ μαλακὰ μώου, μὴ τὰ σκληρ᾽ ἔχης.

21. Καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ τοῦ Ἡρακλέους, ὅπερ δὴ[2] καὶ πλείστοις ἐπιδείκνυται, ὡσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται ὧδέ πως λέγων, ὅσα ἐγὼ μέμνημαι· φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παίδων εἰς ἥβην ὡρμᾶτο, ἐν ᾗ οἱ νέοι ἤδη αὐτοκράτορες γιγνόμενοι δηλοῦσιν, εἴτε τὴν δι᾽ ἀρετῆς ὁδὸν[3] τρέψονται ἐπὶ τὸν βίον, εἴτε τὴν διὰ κακίας, ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα, ὁποτέραν τῶν ὁδῶν τράπηται· 22. καὶ φανῆναι αὐτῷ δύο γυναῖκας προϊέναι μεγάλας, τὴν μὲν ἑτέραν εὐπρεπῆ τε ἰδεῖν καὶ ἐλευθέριον φύσει, κεκοσμημένην τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνῃ, ἐσθῆτι δὲ λευκῇ[4]· τὴν δ᾽ ἑτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἁπαλότητα, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα, ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα, ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως εἶναι, τὰ δε ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δέ, ἐξ ἧς ἂν μάλιστα ὥρα διαλάμποι, κατασκοπεῖσθαι[5] δὲ θαμὰ ἑαυτήν, ἐπισκοπεῖν δὲ καί, εἴ τις ἄλλος αὐτὴν θεᾶται, πολλάκις δὲ καὶ εἰς τὴν ἑαυτῆς σκιὰν ἀποβλέπειν. 23. Ὡς δ᾽ ἐγένοντο

[2] ὅπερ δή. "Which as you know (δή) he shows off to a very large number." Ἐπιδεικνύναι (act. and mid.) is specially used for "making a display" of one's rhetorical powers. Cf. Plato, Hipp. Maj. 286 B, τοῦτον (τὸν λόγον), καὶ ἐκεῖ ἐπεδειξάμην, καὶ ἐνθάδε μέλλω ἐπιδεικνύναι ἐν τῷ διδασκαλείῳ.

[3] τὴν δι᾽ ἀρετῆς ὁδόν. This is a cognate accusative after τρέψονται, equivalent to βήσονται in sense. Below, εἰς ἡσυχίαν seems to be connected with ἐξελθόντα, "after going out for quiet." The deliberative subjunctive τράπηται has been noticed before. Cf. I. ii. 15.

[4] ἐσθῆτι δὲ λευκῇ. This does not refer to τὸ σχῆμα apparently, but depends on κεκοσμημένην, "and herself decked in white apparel." Below, in δοκεῖν φαίνεσθαι, this is the real order of the words, "she appeared to have a look."

[5] κατασκοπεῖσθαι. Perhaps this means "to look *down* upon," and ἐπισκοπεῖν "to cast glances on" (others).

πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν ῥηθεῖσαν ἰέναι τὸν αὐτὸν τρόπον, τὴν δ' ἑτέραν φθάσαι βουλομένην προσδραμεῖν τῷ Ἡρακλεῖ καὶ εἰπεῖν· Ὁρῶ σε, ὦ Ἡράκλεις, ἀποροῦντα, ποίαν ὁδὸν ἐπὶ τὸν βίον τράπῃ· ἐὰν οὖν ἐμὲ φίλην ποιησάμενος[6], ἐπὶ τὴν ἡδίστην τε καὶ ῥᾳστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς ἄγευστος ἔσῃ, τῶν δὲ χαλεπῶν ἄπειρος διαβιώσῃ. 24. Πρῶτον μὲν γὰρ οὐ πολέμων οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ σκοπούμενος διέσῃ[7], τί ἂν κεχαρισμένον ἢ σιτίον ἢ ποτὸν εὕροις, ἢ τί ἂν ἰδὼν ἢ τί ἀκούσας τερφθείης, ἢ τίνων ὀσφραινόμενος ἢ ἁπτόμενος ἡσθείης, τίσι δὲ παιδικοῖς ὁμιλῶν μάλιστ' ἂν εὐφρανθείης, καὶ πῶς ἂν μαλακώτατα καθεύδοις, καὶ πῶς ἂν ἀπονώτατα τούτων πάντων τυγχάνοις. 25. Ἐὰν δέ ποτε γένηταί τίς ὑποψία σπάνεως ἀφ' ὧν[8] ἔσται ταῦτα, οὐ φόβος, μή σε ἀγάγω ἐπὶ τὸ πονοῦντα καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα πορίζεσθαι· ἀλλ' οἷς ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρήσῃ, οὐδενὸς ἀπεχόμενος, ὅθεν ἂν δυνατὸν ᾖ τι κερδᾶναι· πανταχόθεν γὰρ ὠφελεῖσθαι τοῖς ἐμοὶ ξυνοῦσιν ἐξουσίαν ἔγωγε παρέχω. 26. Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα· Ὦ γύναι, ἔφη, ὄνομα δέ σοι[9] τί ἐστιν; ἡ δέ· Οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με Εὐδαιμονίαν, οἱ δὲ μισοῦντές με ὑποκοριζόμενοι[10] ὀνομάζουσί με

[6] ποιησάμενος. If the reading be correct, there must be supplied τὴν ἐπὶ τὸν βίον ὁδὸν τράπῃ, "if you adopt your course of life, by making a friend of me."

[7] διέσῃ. This is probably corrupt, but if correct it supposes a word, διεῖναι, in the sense of living all through one's days, like διαγίγνεσθαι.

[8] σπάνεως ἀφ' ὧν. That is, σπάνεως τούτων ἀφ' ὧν ταῦτα (all these delights) ἔσται. So below, in οἷς ἄν κ.τ.λ. there is the same attraction of the relative to τούτοις.

[9] ὄνομα δέ σοι. For δέ see I. iii. 13, under τοὺς δὲ καλούς.

[10] ὑποκοριζόμενοι. The usual meaning of this verb is, to give diminutive names to any thing; these are easily subdivided into fondling or endearing names, and depreciatory; in the former case, what is bad might be cloaked over by a specious name; in the

Κακιαν. 27. *Καὶ ἐν τούτῳ ἡ ἑτέρα γυνὴ προσελθοῦσα εἶπε· Καὶ ἐγὼ*[11] *ἥκω πρὸς σέ, ὦ Ἡράκλεις, εἰδυῖα τοὺς γεννήσαντάς σε καὶ τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα· ἐξ ὧν ἐλπίζω, εἰ τὴν πρὸς ἐμὲ ὁδὸν τράποιο, σφόδρ' ἄν σε τῶν καλῶν καὶ σεμνῶν ἐργάτην ἀγαθὸν γενέσθαι, καὶ ἐμὲ ἔτι πολὺ ἐντιμοτέραν καὶ ἐπ' ἀγαθοῖς*[12] *διαπρεπεστέραν φανῆναι· οὐκ ἐξαπατήσω δέ σε προοιμίοις ἡδονῆς, ἀλλ', ἥπερ οἱ θεοὶ διέθεσαν, τὰ ὄντα διηγήσομαι μετ' ἀληθείας.* 28. *Τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδόασιν ἀνθρώποις· ἀλλ' εἴτε τοὺς θεοὺς ἵλεως εἶναί σοι βούλει, θεραπευτέον τοὺς θεούς· εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον· εἴτε ὑπό τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελητέον· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν· εἴτε γῆν βούλει σοι καρποὺς ἀφθόνους φέρειν, τὴν γῆν θεραπευτέον· εἴτε ἀπὸ βοσκημάτων οἴει δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον· εἴτε διὰ πολέμου ὁρμᾷς αὔξεσθαι καὶ βούλει δύνασθαι τούς τε φίλους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας αὐτάς τε*[13] *παρὰ τῶν ἐπισταμένων*

latter, what is good might be depreciated by a lowering term. For the former sense cf. Plato, de Repub. 400 E, *ἄνοιαν οὖσαν ὑποκοριζόμενοι καλοῦμεν ὡς εὐήθειαν*. The latter meaning is very rare. The primary notion of the word is of course that of talking like a baby (*κόρη*).

[11] *Καὶ ἐγώ.* "I also," as well as she. Below, in *εἰ τὴν πρὸς ἐμέ*, the optative with *ἄν* strikes one as a less usual form than *ἐάν* with a subjunctive. The difference is, that the former puts the matter as a pure hypothesis, without any intimation of more or less probability. The latter conveys an idea of the matter being speedily tested one way or the other. And this last, under the circumstances, seems the more natural way here.

[12] *ἐπ' ἀγαθοῖς.* "For the benefits I bring you." There is a similar use of *ἐπί* in the next paragraph, *ἐπ' ἀρετῇ θαυμάζεσθαι*.

[13] *τέχνας αὐτάς τε.* The particle *τέ* is somewhat out of place. In fact, *ἀσκητέον* is superfluous.

μαθητέον καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον· εἰ δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι, τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις[14] *καὶ ἱδρῶτι.* 29. *Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν, ὡς φησι Πρόδικος· Ἐννοεῖς, ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὁδὸν ἐπὶ τὰς εὐφροσύνας ἡ γυνή σοι αὕτη διηγεῖται; ἐγὼ δὲ ῥᾳδίαν καὶ βραχεῖαν ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε.* 30. *Καὶ ἡ Ἀρετὴ εἶπεν· Ὦ τλῆμον, τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ τί ἡδὺ οἶσθα, μηδὲν τούτων ἕνεκα πράττειν ἐθέλουσα; ἥτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλά, πρὶν ἐπιθυμῆσαι, πάντων ἐμπίπλασαι, πρὶν μὲν πεινῆν ἐσθίουσα, πρὶν δὲ διψῆν πίνουσα, καὶ ἵνα μὲν ἡδέως φάγῃς, ὀψοποιοὺς μηχανωμένη, ἵνα δὲ ἡδέως πίνῃς, οἴνους τε πολυτελεῖς παρασκευάζῃ*[15] *καὶ τοῦ θέρους χιόνα*[16] *περιθέουσα ζητεῖς· ἵνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον τὰς στρωμνὰς μαλακάς, ἀλλὰ καὶ τὰς κλίνας καὶ τὰ ὑπόβαθρα*[17]

Either *αὐτάς τε μαθητέον καὶ ὅπως δεῖ χρῆσθαι αὐταῖς*, or if *ἀσκητέον* be in the sentence, the words ought to run *τέχνας αὐτὰς μαθητέον τε καὶ ἀσκητέον ὅπως κ.τ.λ.*

[14] *σὺν πόνοις.* Kühner remarks that *σύν* in the sense of the instrument is rare. But this passage does not supply an instance of it; the words only imply that the training was not without toil and sweat, not unaccompanied by them. Below, in *τούτων ἕνεκα*, the pronoun refers to *τῶν ἀγαθῶν* and *τῶν ἡδέων*. Vice does nothing to earn what is good or pleasant.

[15] *παρασκευάζῃ.* This is a change from a participle to a finite verb; either *μηχανᾷ* and *παρασκευάζῃ*, or *μηχανωμένη* and *παρασκευαζομένη* would have been regular. Cf. Thucyd. viii. 48, *οἱ μὲν Χῖοι ἀναίσχυντοι εἶεν, πλουσιώτατοι ὄντες, ἐπικουρίᾳ δὲ ὅμως σωζόμενοι ἀξιοῦσι κινδυνεύειν.*

[16] *χιόνα.* The snow was to cool their wine, or water. The Romans used snow for the same purpose. "Nec nisi per niveam Cæcuba potat aquam" (Mart. xii. 17). Below, for *τὰς στρωμνὰς μαλακάς* (i. e. *ὥστε μαλακὰς εἶναι*), see a previous note (II. i. 9).

[17] *ὑπόβαθρα.* Schneider makes these out to be a sort of rockers attached to the legs of the couches to give a swinging motion to them, so as to lull the person to sleep. Others take it to be simply carpets spread beneath to prevent any noise. I do not know which is the real meaning.

ταῖς κλίναις παρασκευάζῃ· οὐ γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν, ὅ,τι ποιῇς, ὕπνου ἐπιθυμεῖς· τὰ δὲ ἀφροδίσια πρὸ τοῦ δέεσθαι ἀναγκάζεις, πάντα μηχανωμένη καὶ γυναιξὶ καὶ ἀνδράσι χρωμένη· οὕτω γὰρ παιδεύεις τοὺς ἑαυτῆς φίλους[18], τῆς μὲν νυκτὸς ὑβρίζουσα, τῆς δ' ἡμέρας τὸ χρησιμώτατον κατακοιμίζουσα[19]. 31. Ἀθάνατος δὲ οὖσα ἐκ θεῶν μὲν ἀπέῤῥιψαι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτιμάζῃ· τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου ἑαυτῆς, ἀνήκοος εἶ καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέατος· οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον καλὸν τεθέασαι. Τίς δ' ἄν σοι λεγούσῃ τι πιστεύσειε; τίς δ' ἂν δεομένῃ τινὸς ἐπαρκέσειεν; ἢ τίς ἂν εὖ φρονῶν τοῦ σοῦ θιάσου τολμήσειεν εἶναι; οἱ νέοι μὲν ὄντες τοῖς σώμασιν ἀδύνατοί εἰσι, πρεσβύτεροι δὲ γενόμενοι ταῖς ψυχαῖς ἀνόητοι, ἀπόνως μὲν λιπαροὶ διὰ νεότητος τρεφόμενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως περῶντες, τοῖς μὲν πεπραγμένοις αἰσχυνόμενοι, τοῖς δὲ πραττομένοις[20] βαρυνόμενοι, τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι. 32. Ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς· ἔργον δὲ καλὸν οὔτε θεῖον οὔτε ἀνθρώπινον χωρὶς ἐμοῦ γίγνεται· τιμῶμαι δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρὰ ἀνθρώποις οἷς προσήκει[21], ἀγαπητὴ μὲν συνεργὸς τεχνίταις, πιστὴ δὲ φύλαξ οἴκων

[18] *τοὺς ἑαυτῆς φίλους.* See I. iv. 9. If the reading be correct, it is unfavourable to Kühner's theory there alluded to.

[19] *κατακοιμίζουσα.* "Slumbering away the best part of the day." Below, in *λεγούσῃ τι πιστεύσειε*, it is immaterial whether *τι* be joined with the participle or the verb. In I. ii. 60, *ἐπαρκεῖν* is used with a genitive, *ἐπήρκει τῶν ἑαυτοῦ.*

[20] *πραττομένοις.* The men are ashamed of their past conduct, and their present life is a burden to them. They have run through (*διαδραμόντες*) their pleasures, and their hardships fall on them in their old age.

[21] *οἷς προσήκει.* That is, *παρ' οἷς προσήκει με τιμᾶσθαι.* The omission of the preposition before the relative in such cases is very common. Cf. III. vii. 3, *ἐν ταῖς συνουσίαις αἷς σύνει.* Cf. also Plato, de Leg. 659 A, *ἐκ τούτου*

δεσπόταις, εὐμενὴς δὲ παραστάτις οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός. 33. Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις[22] ἡδεῖα μὲν καὶ ἀπράγμων σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γάρ, ἕως ἂν ἐπιθυμήσωσιν αὐτῶν. Ὕπνος δ' αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμόχθοις, καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται, οὔτε διὰ τοῦτον μεθιᾶσι τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νεῶν τιμαῖς ἀγάλλονται· καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων μέμνηνται, εὖ δὲ τὰς παρούσας ἥδονται πράττοντες, δι' ἐμὲ φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν· ὅταν δ' ἔλθῃ τὸ πεπρωμένον τέλος, οὐ μετὰ λήθης ἄτιμοι κεῖνται, ἀλλὰ μετὰ μνήμης τὸν ἀεὶ χρόνον ὑμνούμενοι θάλλουσι. Τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαπονησαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτῆσθαι. 34. Οὕτω πως διώκει Πρόδικος τὴν ὑπ' Ἀρετῆς Ἡρακλέους παίδευσιν, ἐκόσμησε μέντοι τὰς γνώμας ἔτι μεγαλειοτέροις ῥήμασιν ἢ ἐγὼ νῦν. Σοὶ δ' οὖν[23] ἄξιον,

στόματος οὕτω τοὺς θεοὺς ἐπεκαλέσατο.

[22] τοῖς μὲν ἐμοῖς φίλοις. This μέν has nothing to correspond to it, for ὕπνος δέ answers to ἡδεῖα μὲν ἀπόλαυσις. But this can be easily supplied some clause like τοῖς δὲ τῆσδε οὔ.

[23] Σοὶ δ' οὖν κ.τ.λ. "At all events it is worth your while." Δ' οὖν is used when the writer implies that whatever may be the exact truth of some remark just made, at all events the conclusion holds. Whether the language of Prodicus was or was not better than that of Socrates, at all events it was well for Aristippus to give some attention to his future life as well as (καί) to the present. Cf. Plato, de Leg. 800 A, τὸ δ' οὖν δόγμα περὶ αὐτοῦ τοῦτο ἔστω; "utcunque hoc habet." Here Socrates goes on the practical idea of so acting as to give ultimate satisfaction. In fact, he advocates a utilitarian policy, *on the ground of its utility*. This is important, because others might advocate the same line of conduct, but not make its ultimate utility the final cause. In fact, Plato would advocate a virtuous course for its own sake purely, and would regard such arguments as those of Socrates as unworthy a philo-

ὦ Ἀριστιππε, τούτων ἐνθυμουμένῳ πειρᾶσθαί τι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζειν.

CHAPTER II.

1. *Αἰσθόμενος δέ ποτε Λαμπροκλέα, τὸν πρεσβύτατον υἱὸν ἑαυτοῦ, πρὸς τὴν μητέρα χαλεπαίνοντα· Εἰπέ μοι, ἔφη, ὦ παῖ, οἰσθά τινας ἀνθρώπους ἀχαρίστους καλουμένους; Καὶ μάλα, ἔφη ὁ νεανίσκος. Καταμεμάθηκας οὖν τοὺς τί ποιοῦντας*[24] *τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; Ἔγωγε, ἔφη· τοὺς γὰρ εὖ παθόντας, ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδῶσιν, ἀχαρίστους καλοῦσιν. Οὐκοῦν δοκοῦσί σοι ἐν τοῖς ἀδίκοις καταλογίζεσθαι τοὺς ἀχαρίστους; 2. Ἔμοιγε, ἔφη. Ἤδη δέ ποτ'*[25] *ἐσκέψω, εἰ ἄρα, ὥσπερ τὸ ἀνδραποδίζεσθαι τοὺς μὲν φίλους ἄδικον εἶναι δοκεῖ, τοὺς δὲ πολεμίους δίκαιον, καὶ τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἄδικόν ἐστι, πρὸς δὲ τοὺς πολεμίους δίκαιον; Καὶ μάλα, ἔφη· καὶ δοκεῖ μοι, ὑφ' οὗ ἄν τις*[26] *εὖ παθὼν εἴτε φίλου εἴτε πολεμίου μὴ πειρᾶται χάριν ἀποδιδόναι, ἄδικος εἶναι. 3. Οὔκουν, εἴ γε οὕτως ἔχει τοῦτο, εἰλικρινής τις ἂν εἴη ἀδικία ἡ ἀχαριστία; συνω-*

sopher, as putting indeed virtue on a very low level.

[24] *τοὺς τί ποιοῦντας.* See note on I. iv. 14 for the position of *τί*. For the double accusative cf. Plato, de Leg. 704 A, *ὅτι δεήσει καλεῖν αὐτήν.*

[25] *Ἤδη δέ ποτε.* "Did you ever, taking up the matter from this point (*ἤδη*), examine," &c. Below, in *καὶ τὸ ἀχαριστεῖν, καί* is "also," otherwise no assertion would be made.

[26] *ὑφ' οὗ ἄν τις.* Literally this is "benefited by whatever person, a man does not try to make a return, he seems to me to be unjust." This is a compressed form of *ἐάν τις, ὑφ' ἑτέρου τινός, ὅστις ἂν ᾖ, εὖ παθών, μὴ πειρᾶται χάριν ἀποδιδόναι, οὗτος ἄδικος εἶναι δοκεῖ.* The relative belongs to the participle only. Cf. Tacitus, Agric. 38, "Unde proximo latere Britanniæ lecto omni redierat," and Ann. xi. 38, "quod frustra jugulo admovens ictu tribuni transfigitur," for the same use in Latin.

μολόγει. Οὔκουν, ὅσῳ ἄν τις μείζω ἀγαθὰ παθὼν μὴ ἀποδιδῷ χάριν, τοσούτῳ ἀδικώτερος ἂν εἴη; συνέφη καὶ τοῦτο. Τίνας οὖν, ἔφη, ὑπὸ τίνων[27] εὕροιμεν ἂν μείζονα εὐεργετημένους ἢ παῖδας ὑπὸ γονέων; οὓς οἱ γονεῖς ἐκ μὲν οὐκ ὄντων[28] ἐποίησαν εἶναι, τοσαῦτα δὲ καλὰ ἰδεῖν καὶ τοσούτων ἀγαθῶν μετασχεῖν, ὅσα οἱ θεοὶ παρέχουσι τοῖς ἀνθρώποις· ἃ δὴ καὶ οὕτως ἡμῖν δοκεῖ παντὸς ἄξια εἶναι, ὥστε πάντες τὸ καταλιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν· καὶ αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιήκασιν, ὡς οὐκ ἂν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν παύσοντες[29]. 4. Καὶ μὴν οὐ τῶν γε ἀφροδισίων ἕνεκα παιδοποιεῖσθαι τοὺς ἀνθρώπους ὑπολαμβάνεις, ἐπεὶ τούτου γε[30] τῶν ἀπολυσόντων μεσταὶ μὲν αἱ ὁδοί, μεστὰ δὲ τὰ οἰκήματα· φανεροὶ δ' ἐσμὲν καὶ σκοπούμενοι, ἐξ ὁποίων ἂν γυναικῶν βέλτιστα ἡμῖν τέκνα γένοιτο, αἷς συνελθόντες τεκνοποιούμεθα. 5. Καὶ ὁ μέν γε ἀνὴρ τήν τε συντεκνοποιήσουσαν ἑαυτῷ τρέφει καὶ τοῖς μέλλουσιν ἔσεσθαι παισὶ προπαρασκευάζει πάντα, ὅσα ἂν οἴηται συνοίσειν αὐτοῖς πρὸς τὸν βίον, καὶ ταῦτα ὡς ἂν δύνηται πλεῖστα· ἡ δὲ γυνὴ ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα περὶ τοῦ βίου καὶ μεταδιδοῦσα τῆς τροφῆς ἧς καὶ αὐτὴ[31]

[27] *Τίνας . . . ὑπὸ τίνων.* A double question is here conveyed, as in such phrases as *τίς πόθεν εἶ*, and the like.

[28] *ἐκ μὲν οὐκ ὄντων.* With this compare such phrases as *ἐκ πτωχῶν πλουσίους γίγνεσθαι.* Translate, "from a state of non-existence, made them live."

[29] *παύσοντες.* This is construed as though *οἱ πολῖται* had preceded instead of *αἱ πόλεις.* Cf. Plato, de Leg. 657 D, *τὸ δὲ τῶν πρεσβυτέρων (οἱ πρεσβύτεροι) ἐκείνους αὖ θεωροῦντες.*

[30] *τούτου γε.* Sc. *τὸ τῶν ἀφροδισίων*, used like *τὸ τῶν πρεσβυτέρων* in the last note. It is to be noticed that *οἴκημα* is especially used in the sense it bears here, "a house of ill repute."

[31] *ἧς καὶ αὐτή.* This is a very unusual case of Attic attraction. This attraction usually takes place only when the relative would naturally be in the accusative case, Here it would be in the dative. Madvig quotes *παρ' ὧν μὲν βοηθεῖς οὐδεμίαν λήψῃ χάριν*, from Æschin. de Falsâ Leg., for *παρὰ τούτων οἷς.*

τρέφεται, καὶ σὺν πολλῷ πόνῳ διενέγκασα καὶ τεκοῦσα τρέφει τε καὶ ἐπιμελεῖται, οὔτε προπεπονθυῖα οὐδὲν ἀγαθόν, οὔτε γιγνῶσκον τὸ βρέφος[32], ὑφ' ὅτου εὖ πάσχει, οὐδὲ σημαίνειν δυνάμενον, ὅτου δεῖται, ἀλλ' αὐτὴ στοχαζομένη τά τε συμφέροντα καὶ κεχαρισμένα πειρᾶται ἐκπληροῦν καὶ τρέφει πολὺν χρόνον καὶ ἡμέρας καὶ νυκτὸς ὑπομένουσα πονεῖν, οὐκ εἰδυῖα, τίνα τούτων χάριν ἀπολήψεται. 6. Καὶ οὐκ ἀρκεῖ θρέψαι μόνον, ἀλλὰ καί, ἐπειδὰν δόξωσιν ἱκανοὶ εἶναι οἱ παῖδες μανθάνειν τι, ἃ μὲν ἂν αὐτοὶ ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς τὸν βίον, διδάσκουσιν· ἃ δ' ἂν οἴωνται ἄλλον ἱκανώτερον εἶναι διδάξαι, πέμπουσι πρὸς τοῦτον δαπανῶντες καὶ ἐπιμελοῦνται πάντα ποιοῦντες, ὅπως οἱ παῖδες αὐτοῖς γένωνται ὡς δυνατὸν βέλτιστοι. 7. Πρὸς ταῦτα ὁ νεανίσκος ἔφη· Ἀλλά τοι, εἰ καὶ πάντα ταῦτα πεποίηκε[33] καὶ ἄλλα τούτων πολλαπλάσια, οὐδεὶς ἂν δύναιτο αὐτῆς ἀνασχέσθαι τὴν χαλεπότητα. Καὶ ὁ Σωκράτης· Πότερα δὲ οἶει, ἔφη, θηρίου ἀγριότητα δυσφορωτέραν εἶναι, ἢ μητρός; ἐγὼ μὲν οἶμαι, ἔφη, τῆς μητρός[34], τῆς γε τοιαύτης. Ἤδη πώποτε οὖν ἢ δακοῦσα κακόν τί σοι ἔδωκεν ἢ λακτίσασα, οἷα ὑπὸ

[32] *οὔτε γιγνῶσκον τὸ βρέφος.* This seems to me an accusative absolute, although in such constructions *ὡς* is usually found; for instance above, I. vi. 5, *ὡς ἡδίω σοὶ ἃ σὺ παρασκευάζῃ, ὄντα.* Some commentators make the words governed by *τρέφει*, which is very awkward.

[33] *πεποίηκε.* The subject of this is *ἡ ἐμὴ μήτηρ*, the whole conversation having arisen from the conduct of Lamprocles towards his mother.

[34] *τῆς μητρός.* It is not clear why the article is omitted on the first mention (*εἶναι ἢ μητρός*) and inserted in the second. Kühner suggests that Socrates speaks generally "of any mother, be she who she may;" and that Lamprocles applies the remark to his own mother, of whom he mainly thinks. Perhaps *μήτηρ*, like *γῆ*, *ἥλιος*, and similar nouns, may be used with or without the article, as in any case there could hardly be any ambiguity; and as *θηρίου* has naturally no article, *μητρός* also has none. In the next clause the article is used, as there is no reason for its being omitted, and on the second mention, there is always a probability in favour of the article being found, from the very nature of its meaning.

θηρίων ἤδη πολλοὶ ἔπαθον; 8. Ἀλλὰ νὴ Δία, ἔφη, λέγει, ἃ οὐκ ἄν τις ἐπὶ τῷ βίῳ παντὶ[35] βούλοιτο ἀκοῦσαι. Σὺ δὲ πόσα, ἔφη ὁ Σωκράτης, οἴει ταύτῃ δυσάνεκτα καὶ τῇ φωνῇ καὶ τοῖς ἔργοις ἐκ παιδίου δυσκολαίνων καὶ ἡμέρας καὶ νυκτὸς πράγματα παρασχεῖν, πόσα δὲ λυπῆσαι κάμνων; Ἀλλ' οὐδεπώποτε αὐτήν, ἔφη, οὔτ' εἶπα οὔτ' ἐποίησα οὐδέν, ἐφ' ᾧ ἠσχύνθη. 9. Τί δ'; οἴει, ἔφη, χαλεπώτερον εἶναί σοι ἀκούειν ὧν αὐτὴ λέγει, ἢ τοῖς ὑποκριταῖς, ὅταν ἐν ταῖς τραγῳδίαις ἀλλήλους τὰ ἔσχατα λέγωσιν; Ἀλλ', οἶμαι, ἐπειδὴ οὐκ οἴονται τῶν λεγόντων οὔτε τὸν ἐλέγχοντα ἐλέγχειν ἵνα ζημιώσῃ, οὔτε τὸν ἀπειλοῦντα ἀπειλεῖν, ἵνα κακόν τι ποιήσῃ, ῥᾳδίως φέρουσι. Σὺ δ' εὖ οἰδώς, ὡς, ὅ,τι λέγει οοι ἡ μήτηρ, οὐ μόνον οὐδὲν κακὸν νοοῦσα λέγει, ἀλλὰ καὶ βουλομένη σοι ἀγαθὰ εἶναι, ὅσα οὐδενὶ ἄλλῳ, χαλεπαίνεις; ἢ νομίζεις κακόνουν τὴν μητέρα σοι εἶναι; Οὐ δῆτα, ἔφη, τοῦτό γε οὐκ οἶομαι. 10. Καὶ ὁ Σωκράτης· Οὐκοῦν, ἔφη, σὺ ταύτην, εὔνουν τέ σοι οὖσαν καὶ ἐπιμελομένην, ὡς μάλιστα δύναται, κάμνοντος, ὅπως ὑγιαίνῃς[36] τε καὶ ὅπως τῶν ἐπιτηδείων μηδενὸς ἐνδεὴς ἔσῃ, καὶ πρὸς τούτοις πολλὰ τοῖς θεοῖς εὐχομένην ἀγαθὰ ὑπὲρ σοῦ καὶ εὐχὰς ἀποδιδοῦσαν, χαλεπὴν εἶναι φῄς; ἐγὼ μὲν οἶμαι, εἰ τοιαύτην μὴ δύνασαι φέρειν μητέρα, τἀγαθά σε οὐ δύνασθαι φέρειν. 11. Εἰπὲ δέ μοι, ἔφη, πότερον ἄλλον τινὰ οἴει δεῖν θεραπευειν, ἢ παρεσκευάσαι μηδενὶ ἀνθρώπων πειρᾶσθαι ἀρέσκειν, μηδ' ἔπεσθαι, μηδὲ πείθεσθαι, μήτε

[35] ἐπὶ τῷ βίῳ παντί. "At the price of a whole lifetime." One would not choose to hear such abuse, if one was to be rewarded for it by an extra life. Cf. II. i. 18, ἐπ' ἀγαθῇ ἐλπίδι.

[36] ὅπως ὑγιαίνῃς. This verb is in the subjunctive, and ἔσῃ in the next clause in the indicative. Perhaps the reason is, that the first result, the health of Lamprocles, is a matter somewhat uncertain, not in fact depending entirely on his mother; the second result was entirely in her own hands, and therefore the indicative is used. Cf. note on II. i. 2, under ὅπως ἔσται.

στρατηγῷ μήτε ἄλλῳ ἄρχοντι; Ναὶ μὰ Δί' ἔγωγε, ἔφη. 12. Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν, ἵνα σοι καὶ πῦρ ἐναύῃ, ὅταν τούτου δέῃ, καὶ ἀγαθοῦ τέ σοι γίγνηται συλλήπτωρ, καί, ἄν τι σφαλλόμενος τύχῃς, εὐνοϊκῶς ἐγγύθεν βοηθῇ σοι; Ἔγωγε, ἔφη. Τί δέ; συνοδοιπόρον ἢ σύμπλουν, ἢ εἴ τῳ ἄλλῳ ἐντυγχάνοις, οὐδὲν ἄν σοι διαφέροι φίλον ἢ ἐχθρὸν γενέσθαι, ἢ καὶ τῆς παρὰ τούτων[37] εὐνοίας οἴει δεῖν ἐπιμελεῖσθαι; 13. Ἔγωγε, ἔφη. Εἶτα τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασαι, τὴν δὲ μητέρα τὴν πάντων μάλιστά σε φιλοῦσαν οὐκ οἴει δεῖν θεραπεύειν; οὐκ οἶσθ', ὅτι καὶ ἡ πόλις ἄλλης μὲν ἀχαριστίας οὐδεμιᾶς ἐπιμελεῖται οὐδὲ δικάζει, ἀλλὰ περιορᾷ τοὺς εὖ πεπονθότας χάριν οὐκ ἀποδιδόντας, ἐὰν δέ τις γονέας μὴ θεραπεύῃ, τούτῳ δίκην[38] τε ἐπιτίθησι καὶ ἀποδοκιμάζουσα οὐκ ἐᾷ ἄρχειν τοῦτον, ὡς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θυόμενα ὑπὲρ τῆς πόλεως, τούτου θύοντος, οὔτε ἄλλο καλῶς[39] καὶ δικαίως οὐδὲν ἂν τούτου πράξαντος; καὶ νὴ Δία ἐάν τις τῶν γονέων τελευτησάντων τοὺς τάφους μὴ κοσμῇ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν ταῖς τῶν ἀρχόντων δοκιμασίαις. 14. Σὺ οὖν, ὦ παῖ, ἂν σωφρονῇς, τοὺς μὲν θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι, εἴ τι παρημέληκας τῆς μητρός, μή σε καὶ οὗτοι νομίσαντες ἀχάριστον εἶναι οὐκ ἐθέλωσιν εὖ

[37] καὶ τῆς παρὰ τούτων. "The good will also which proceeds from them." The καί implies that not only a neighbour, but a fellow-traveller by land or sea, is worth conciliating.

[38] τούτῳ δίκην. By the Athenian law, an action lay against children if they struck their parents or abused them, or failed to support them. The cause was a public one, γραφή, so that δίκη is not used here in its distinctive sense as a private suit. Any person convicted of this offence would be rejected in the scrutiny (δοκιμασία) held into the previous conduct of any one nominated to any public office.

[39] οὔτε ἄλλο καλῶς. Sc. οὔτε ἄλλο οὐδὲν ἂν (πραττόμενον) τούτου πράξαντος. For the accusative absolute see I. ii. 20. Below, καὶ τοῦτο is "this also," or there would be no apodosis.

ποιεῖν· τους δὲ ἀνθρώπους αὖ φυλάξῃ, μή σε αἰσθόμενοι τῶν γονέων ἀμελοῦντα πάντες ἀτιμάσωσιν, εἶτα ἐν ἐρημίᾳ[40] *φίλων ἀναφανῇς· εἰ γάρ σε ὑπολάβοιεν πρὸς τοὺς γονεῖς ἀχάριστον εἶναι, οὐδεὶς ἂν νομίσειεν εὖ σε ποιήσας χάριν ἀπολήψεσθαι.*

CHAPTER III.

1. *Χαιρεφῶντα δέ ποτε καὶ Χαιρεκράτην, ἀδελφω μὲν ὄντε ἀλλήλοιν, ἑαυτῷ δὲ γνωρίμω, αἰσθόμενος διαφερομένω, ἰδὼν τὸν Χαιρεκράτην· Εἰπέ μοι, ἔφη, ὦ Χαιρέκρατες, οὐ δήπου καὶ σὺ*[41] *εἶ τῶν τοιούτων ἀνθρώπων, οἳ χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφούς; καὶ ταῦτα τῶν μὲν ἀφρόνων ὄντων, τοῦ δὲ φρονίμου*[42]*, καὶ τῶν μὲν βοηθείας δεομένων*[43]*, τοῦ δὲ βοηθεῖν δυναμένου, καὶ πρὸς τούτοις τῶν μὲν πλειόνων ὑπαρχόντων, τοῦ δὲ ἑνός.* 2. *Θαυμαστὸν δὲ καὶ τοῦτο, εἴ τις τοὺς μὲν ἀδελφοὺς ζημίαν ἡγεῖται, ὅτι οὐ καὶ τὰ τῶν ἀδελφῶν κέκτηται, τοὺς δὲ πολίτας οὐχ ἡγεῖται ζημίαν, ὅτι οὐ καὶ τὰ τῶν πολιτῶν ἔχει, ἀλλ᾽ ἐνταῦθα μὲν δύναται λογίζεσθαι, ὅτι κρεῖττον σὺν πολλοῖς*

[40] *εἶτα ἐν ἐρημίᾳ.* Εἶτα (or ἔπειτα) is here put for *καὶ εἶτα*, in the sense of "and then." Cf. Plato, Apol. 23 C, *καὶ αὐτοὶ πολλάκις ἐμὲ μιμοῦνται, εἶτα ἐπιχειροῦσιν ἄλλους ἐξετάζειν.*

[41] *οὐ δήπου καὶ σύ.* "Surely you too are not," &c. Below, as *ἀρετή ἐστιν ἀγαθόν* is the usual construction, and not *ἀγαθή*, there is no difficulty in *χρησιμώτερον* here.

[42] *τοῦ δὲ φρονίμου.* This singular is rather awkward after *ἀδελφούς*; but Socrates at first, I suppose, speaks of brothers generally, and then rather dwells on the case of Chærecrates, who had only one.

[43] *τῶν μὲν βοηθείας δεομένων.* This is an odd expression applied to money. It is of course something opposite to the power of a brother to help one. Perhaps it alludes to the helplessness of money to do any thing of itself without some human power to set it in motion. Or it may only mean that it wants looking after, that no one may steal it. Below, *καὶ τὰ τῶν ἀδελφῶν* is "the property of his brothers as well as his own."

οἰκοῦντα ἀσφαλῶς ἀρκοῦντα[44] ἔχειν, ἢ μόνον διαιτώμενον τὰ τῶν πολιτῶν ἐπικινδύνως πάντα κεκτῆσθαι, ἐπὶ δὲ τῶν ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσι. 3. Καὶ οἰκέτας μὲν οἱ δυνάμενοι ὠνοῦνται, ἵνα συνεργοὺς ἔχωσι, καὶ φίλους κτῶνται, ὡς βοηθῶν δεόμενοι, τῶν δ' ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους. 4. Καὶ μὴν[45] πρὸς φιλίαν μέγα μὲν ὑπάρχει[46] τὸ ἐκ τῶν αὐτῶν φῦναι, μέγα δὲ τὸ ὁμοῦ τραφῆναι, ἐπεὶ καὶ τοῖς θηρίοις πόθος τις ἐγγίγνεται τῶν συντρόφων· πρὸς δὲ τούτοις καὶ οἱ ἄλλοι ἄνθρωποι τιμῶσί τε μᾶλλον τοὺς συναδέλφους ὄντας τῶν ἀναδέλφων καὶ ἧττον τούτοις ἐπιτίθενται. Καὶ ὁ Χαιρεκράτης εἶπεν· 5. Ἀλλ' εἰ μέν, ὦ Σώκρατες, μὴ μέγα εἴη τὸ διάφορον, ἴσως ἂν δέοι φέρειν τὸν ἀδελφὸν καὶ μὴ μικρῶν ἕνεκα φεύγειν· ἀγαθὸν γάρ, ὥσπερ καὶ σὺ λέγεις, ἀδελφός, ὢν οἷον δεῖ· ὁπότε μέντοι[47] παντὸς ἐνδέοι καὶ πᾶν τὸ ἐναντιώτατον εἴη, τί ἄν τις ἐπιχειροίη τοῖς ἀδυνάτοις; καὶ ὁ Σωκράτης ἔφη· 6. Πότερα δέ, ὦ Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναται Χαιρεφῶν, ὥσπερ οὐδὲ σοί, ἢ

[44] ἀρκοῦντα. This is the neuter plural. Cf. I. ii. 1, πάνυ μικρὰ κεκτημένος πάνυ ῥᾳδίως ἔχειν ἀρκοῦντα. Below, there is a change from εἴ τις ἠγεῖται κ.τ.λ., to the plural, ἀγνοοῦσι. Cf. Plato, Repub. 344 B, ἐπειδὰν δέ τις δουλώσηται εὐδαίμονες κέκληνται. For the accusative, ὥσπερ γιγνομένους, see I. ii. 20.

[45] Καὶ μήν. "And yet." Cf. II. x. 3, καὶ μὴν οἶσθά γε. Madvig quotes a good instance, ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος, καὶ μὴν σύ γ' οὔπω σωφρονεῖν ἐπίστασαι.

[46] ὑπάρχει. "Is a starting-point." Cf. Plato, Hip. Maj. 367 B. οὐχὶ δεῖ ὑπάρχειν αὐτῷ δυνατὸν εἶναι ψεύδεσθαι. Here however τὸ ἐκ τῶν αὐτῶν φῦναι is the subject. Below, with οἷον δεῖ supply εἶναι.

[47] ὁπότε μέντοι. For the use of ὁπότε with the optative, see I. ii. 57, ἐπειδὴ ὁμολογήσαιτο. The verb ἐνδέοι seems to be used impersonally. Cf. Xenoph. Anab. VII. i. 41, πολλῶν ἐνέδει αὐτῷ, and Dem. Olynth. I. p. 14, ἅπαντος ἐνδεῖ τοῦ πόρου, "there is a want of all revenue." The word however is used personally. Cf. Cratyl. 432 D, ὅσου ἐνδέουσιν αἱ εἰκόνες τὰ αὐτὰ ἔχειν. Here the construction is probably παντὸς ἐνδέοι τῷ ἀδελφῷ εἶναι τοιούτῳ κ.τ.λ.

ἔστιν οἷς καὶ πάνυ ἀρέσκει; Διὰ τοῦτο γάρ[48] τοι, ἔφη, ὦ Σώκρατες, ἄξιόν ἐστιν ἐμοὶ[49] μισεῖν αὐτόν, ὅτι ἄλλοις μὲν ἀρέσκειν δύναται, ἐμοὶ δέ, ὅπου ἂν παρῇ, πανταχοῦ καὶ ἔργῳ καὶ λόγῳ ζημία μᾶλλον ἢ ὠφέλειά ἐστιν. 7. Ἆρ' οὖν, ἔφη ὁ Σωκράτης, ὥσπερ ἵππος τῷ ἀνεπιστήμονι μέν, ἐγχειροῦντι δὲ χρῆσθαι ζημία ἐστίν, οὕτω καὶ ἀδελφός, ὅταν τις αὐτῷ μὴ ἐπιστάμενος[50] ἐγχειρῇ χρῆσθαι, ζημία ἐστίν; 8. Πῶς δ' ἂν ἐγώ, ἔφη ὁ Χαιρεκράτης, ἀνεπιστήμων εἶην ἀδελφῷ χρῆσθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα καὶ εὖ ποιεῖν τὸν εὖ ποιοῦντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυναίμην οὔτ' εὖ λέγειν οὔτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσομαι. 9. Καὶ ὁ Σωκράτης ἔφη· Θαυμαστά γε λέγεις, ὦ Χαιρέκρατες, εἰ κύνα μέν[51], εἴ σοι ἦν ἐπὶ προβάτοις ἐπιτήδειος ὢν καὶ τοὺς μὲν ποιμένας ἠσπάζετο, σοὶ δὲ προσιόντι ἐχαλέπαινεν, ἀμελήσας ἂν τοῦ ὀργίζεσθαι ἐπειρῶ εὖ ποιήσας πραΰνειν αὐτόν, τὸν δὲ ἀδελφὸν φῇς μὲν μέγα ἂν ἀγαθὸν εἶναι, ὄντα πρὸς σὲ οἷον δεῖ, ἐπίστασθαι δὲ ὁμολογῶν καὶ εὖ ποιεῖν καὶ εὖ λέγειν οὐκ ἐπιχειρεῖς μηχανᾶσθαι, ὅπως σοι ὡς βέλτιστος ἔσται; 10. καὶ ὁ Χαιρεκράτης· Δέδοικα, ἔφη, ὦ Σώκρατες, μὴ οὐκ ἔχω ἐγὼ τοσαύτην σοφίαν, ὥστε Χαιρεφῶντα ποιῆσαι πρὸς ἐμὲ οἷον δεῖ. Καὶ μὴν[52] οὐδέν γε ποικίλον, ἔφη ὁ Σωκράτης, οὐδὲ καινὸν δεῖ ἐπ' αὐτόν, ὡς ἐμοὶ δοκεῖ,

[48] Διὰ τοῦτο γάρ. Cf. I. iv. 9, οὐδὲ γὰρ τὴν ἑαυτοῦ σύ γε ψυχὴν ὁρᾷς, and the note there.

[49] ἄξιόν ἐστιν ἐμοί. "It is proper for me." Cf. Xenoph. Anab. II. iii. 25, ἄξιον εἴη βασιλεῖ ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους.

[50] μὴ ἐπιστάμενος. Sc. χρῆσθαι, to be supplied from ἐγχειρῇ χρῆσθαι.

[51] εἰ κύνα μέν. This is a complex sentence. Κύνα μέν is answered by τὸν δὲ ἀδελφόν: and between the μέν and δέ is inserted, τοὺς μὲν ποιμένας, σοὶ δὲ προσιόντι. Αὐτόν is superfluous, as κύνα is governed by πραΰνειν.

[52] Καὶ μήν. See the note above on these words in § 4.

μηχανᾶσθαι, οἷς δὲ καὶ σὺ[53] ἐπίστασαι αὐτὸς οἴομαι ἂν αὐτὸν ἁλόντα περὶ πολλοῦ ποιεῖσθαί σε. 11. Οὐκ ἂν φθάνοις[54], ἔφη, λέγων, εἴ τι ᾔσθησαί με φίλτρον ἐπιστάμενον, ὃ ἐγὼ εἰδὼς λέληθα ἐμαυτόν. Λέγε δή μοι, ἔφη, εἴ τινα τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὁπότε θύοι, καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιοίης; Δῆλον, ὅτι κατάρχοιμι ἂν τοῦ αὐτός, ὅτε θύοιμι, καλεῖν ἐκεῖνον. 12. Εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι, ὁπότε ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιοίης; Δῆλον, ὅτι πρότερος ἂν ἐγχειροίην ἐπιμελεῖσθαι τῶν ἐκείνου, ὁπότε ἀποδημοίη. 13. Εἰ δὲ βούλοιο ξένον ποιῆσαι ὑποδέχεσθαι σεαυτόν, ὁπότε ἔλθοις εἰς τὴν ἐκείνου[55], τί ἂν ποιοίης; Δῆλον, ὅτι καὶ τοῦτον πρότερος ὑποδεχοίμην ἄν, ὁπότε ἔλθοι Ἀθήναζε· καὶ εἴ γε βουλοίμην αὐτὸν προθυμεῖσθαι διαπράττειν μοι ἐφ' ἃ ἥκοιμι[56], δῆλον, ὅτι καὶ τοῦτο δέοι ἂν πρότερον αὐτὸν ἐκείνῳ ποιεῖν. 14. Πάντ' ἄρα σύ γε τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος πάλαι ἀπεκρύπτου[57]. ἢ ὀκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχρὸς φανῇς, ἐὰν πρότερος τὸν ἀδελφὸν εὖ ποιῇς; καὶ μὴν πλείστου γε δοκεῖ ἀνὴρ ἐπαίνου ἄξιος εἶναι, ὃς ἂν φθάνῃ τοὺς μὲν πολεμίους κακῶς ποιῶν, τοὺς δὲ φίλους εὐεργετῶν· εἰ μὲν οὖν

[53] οἷς δὲ καὶ σύ. "I think that your brother, caught by what you know even yourself, would set a high value on you."

[54] Οὐκ ἂν φθάνοις. "The sooner you tell me, the better;" "you could not be too soon in telling me." So III. xi. 1, οὐκ ἂν φθάποιτε, ἔφη, ἀκολουθοῦντες. Below, κατεργάζεσθαι is "to work upon any one," to prevail on them to do something for one.

[55] εἰς τὴν ἐκείνου. Sc. γῆν. Cf. Thucyd. vi. 78, οὐ περὶ τῆς ἐμῆς μᾶλλον, ἐν ἴσῳ δὲ καὶ τῆς ἑαυτοῦ ἅμα ἐν τῇ ἐμῇ μαχούμενος.

[56] ἐφ' ἃ ἥκοιμι. Sc. ταῦτα ἐφ' ἃ ἥκοιμι. For this sense of ἐπί, not "against," but "for," cf. Thucyd. vi. 47, ἐφ' ὅπερ μάλιστα ἐπέμφθησαν, "for which purpose they were sent." Below, αὐτὸν ἐκείνῳ ποιεῖν is "to do this for him myself," where τοῦτο ποιεῖν is διαπράττειν ταῦτα ἐφ' ἃ ἥκει.

[57] ἀπεκρύπτου. "You kept it a secret." Cherecrates knew, by his own admission, how to gain over friends and strangers; he knew the requisite spells, but he kept his knowledge to himself, and made no use of it.

ἐδόκει μοι Χαιρεφῶν ἡγεμονικώτερος εἶναι σοῦ πρὸς τὴν φύσιν ταύτην[58], ἐκεῖνον ἂν ἐπειρώμην πείθειν πρότερον ἐγχειρεῖν τῷ σε φίλον ποιεῖσθαι· νῦν δέ μοι σὺ δοκεῖς ἡγούμενος μᾶλλον ἂν ἐξεργάζεσθαι τοῦτο. 15. Καὶ ὁ Χαιρεκράτης εἶπεν· Ἄτοπα λέγεις, ὦ Σώκρατες, καὶ οὐδαμῶς πρὸς σοῦ, ὅς γε κελεύεις ἐμὲ νεώτερον ὄντα καθηγεῖσθαι· καίτοι τούτου γε παρὰ πᾶσιν ἀνθρώποις τἀναντία νομίζεται, τὸν πρεσβύτερον ἡγεῖσθαι παντὸς καὶ ἔργου καὶ λόγου. 16. Πῶς; ἔφη ὁ Σωκράτης· οὐ γὰρ καὶ ὁδοῦ παραχωρῆσαι τὸν νεώτερον πρεσβυτέρῳ συντυγχάνοντι πανταχοῦ νομίζεται καὶ καθήμενον ὑπαναστῆναι καὶ κοίτῃ μαλακῇ τιμῆσαι καὶ λόγων ὑπεῖξαι[59]; ὠγαθέ, μὴ ὄκνει, ἔφη, ἀλλ' ἐγχείρει τὸν ἄνδρα καταπραΰνειν, καὶ πάνυ ταχύ σοι ὑπακούσεται· οὐχ ὁρᾷς, ὡς φιλότιμός ἐστι καὶ ἐλευθέριος; τὰ μὲν γὰρ πονηρὰ ἀνθρώπια οὐκ ἂν ἄλλως μᾶλλον ἕλοις, ἢ εἰ διδοίης τι, τοὺς δὲ καλοὺς κἀγαθοὺς ἀνθρώπους προσφιλῶς χρώμενος μάλιστ' ἂν κατεργάσαιο. 17. Καὶ ὁ Χαιρεκράτης εἶπεν· Ἐὰν οὖν, ἐμοῦ ταῦτα ποιοῦντος, ἐκεῖνος μηδὲν βελτίων γίγνηται; Τί γὰρ ἄλλο[60], ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδεῖξαι σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ[61] φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας; ἀλλ' οὐδὲν οἶμαι τούτων ἔσεσθαι· νομίζω γὰρ αὐτόν, ἐπειδὰν αἴσθηταί

[58] *πρὸς τὴν φύσιν ταύτην.* "More fit to take the first step towards this character," the character of one who is inclined to make overtures of friendship. Below, *ἡγούμενος* is equivalent to *ἡγεμονικὸς ὤν.*

[59] *λόγων ὑπεῖξαι.* "To let him have the first word." The genitive is due to the general idea of "retiring from." With a dative the sense is very different, viz. "to yield to any one's arguments."

[60] *Τί γὰρ ἄλλο.* With these words *ποιήσεις* is to be supplied. Cf. Plato, Euthyd. 287 E, *τί ἄλλο γε ἐποίουν, ἢ ἐξήμαρτον.*

[61] *ἐκεῖνος δέ.* This cannot depend on *κινδυνεύσεις ἐπιδεῖξαι*, as *σὺ μὲν χρηστός*, for then it would be *ἐκεῖνον*; but there must be supplied after *ἐκεῖνος*, *κινδυνεύσει ἐπιδεῖξαι φαῦλος εἶναι.* This indeed is implied by the very position of *σὺ μέν* after *ἐπιδεῖξαι.*

σε προκαλούμενον ἑαυτὸν εἰς τὸν ἀγῶνα τοῦτον, πάνυ φιλονεικήσειν, ὅπως περιγένηταί σου καὶ λόγῳ καὶ ἔργῳ εὖ ποιῶν. 18. Νῦν μὲν γὰρ οὕτως, ἔφη, διάκεισθον, ὥσπερ εἰ τὼ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλαιν ἐποίησεν, ἀφεμένω[62] τούτου τράποιντο πρὸς τὸ διακωλύειν ἀλλήλω, ἢ εἰ τὼ πόδε θείᾳ μοίρᾳ πεποιημένω πρὸς τὸ συνεργεῖν ἀλλήλοιν ἀμελήσαντε τούτου ἐμποδίζοιεν ἀλλήλω. 19. Οὐκ ἂν πολλὴ ἀμαθία εἴη καὶ κακοδαιμονία τοῖς ἐπ' ὠφελείᾳ πεποιημένοις ἐπὶ βλάβῃ χρῆσθαι; καὶ μὴν[63] ἀδελφώ γε, ὡς ἐμοὶ δοκεῖ, ὁ θεὸς ἐποίησεν ἐπὶ μείζονι ὠφελείᾳ ἀλλήλοιν ἢ χεῖρέ τε καὶ πόδε καὶ ὀφθαλμὼ τἆλλά τε, ὅσα ἀδελφὰ ἔφυσεν ἀνθρώποις. Χεῖρες μὲν γάρ, εἰ δέοι αὐτὰς τὰ πλέον ὀργυιᾶς διέχοντα ἅμα ποιῆσαι, οὐκ ἂν δύναιντο, πόδες δὲ οὐδ' ἂν ἐπὶ τὰ ὀργυιὰν διέχοντα ἔλθοιεν ἅμα, ὀφθαλμοὶ δέ, οἱ καὶ δοκοῦντες[64] ἐπὶ πλεῖστον ἐξικνεῖσθαι, οὐδ' ἂν τῶν ἔτι ἐγγυτέρω ὄντων τὰ ἔμπροσθεν ἅμα καὶ τὰ ὄπισθεν ἰδεῖν δύναιντο, ἀδελφὼ δέ, φίλω ὄντε, καὶ πολὺ διεστῶτε πράττετον ἅμα καὶ[65] ἐπ' ὠφελείᾳ ἀλλήλοιν.

[62] ἀφεμένω. The gender is curious, or rather the fact that the gender is not distinguished by any variety of inflection. Cf. Plato, Phædr. 237 D, δύο τινέ ἐστον ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἑπόμεθα. Also Xen. Cyrop. I. ii. 11, μίαν ἄμφω τούτω τὼ ἡμέρα λογίζονται.

[63] καὶ μήν. "And assuredly," not here used adversatively, I think.

[64] οἱ καὶ δοκοῦντες. "Which have quite the reputation of reaching." This seems the force of καί here. Kühner says there is inherent in the particle *vis concessiva*, by which, I suppose, he means that it is used like καίπερ. And so it is below, in καὶ πολὺ διεστῶτε. But I do not see how such a force can exist when the participle has the article.

[65] ἅμα καί. Some of the editors cancel καί, but ἅμα and ἐπ' ὠφελείᾳ correspond. The brothers act in unison, that is one thing, and for each other's good, that is another.

CHAPTER IV.

1. Ἤκουσα δέ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου, ἐξ ὧν ἔμοιγε ἐδόκει μάλιστ' ἄν τις ὠφελεῖσθαι πρὸς φίλων κτῆσίν τε καὶ χρείαν· τοῦτο μὲν γὰρ δὴ[66] πολλῶν ἔφη ἀκούειν, ὡς πάντων κτημάτων κράτιστον ἂν εἴη φίλος σαφὴς καὶ ἀγαθός, ἐπιμελουμένους δὲ παντὸς μᾶλλον ὁρᾶν ἔφη τοὺς πολλοὺς ἢ φίλων κτήσεως. 2. Καὶ γὰρ οἰκίας καὶ ἀγροὺς καὶ ἀνδράποδα καὶ βοσκήματα καὶ σκεύη κτωμένους τε ἐπιμελῶς ὁρᾶν ἔφη καὶ τὰ ὄντα σώζειν πειρωμένους, φίλον δέ, ὃ μέγιστον[67] ἀγαθὸν εἶναί φασιν, ὁρᾶν ἔφη τοὺς πολλοὺς οὔτε ὅπως κτήσονται φροντίζοντας, οὔτε ὅπως οἱ ὄντες ἑαυτοῖς σώζωνται[68]. 3. Ἀλλὰ καὶ καμνόντων φίλων τε καὶ οἰκετῶν ὁρᾶν τινας ἔφη τοῖς μὲν οἰκέταις καὶ ἰατροὺς εἰσάγοντας καὶ τἆλλα πρὸς ὑγιείαν ἐπιμελῶς παρασκευάζοντας, τῶν δὲ φίλων ὀλιγωροῦντας, ἀποθανόντων τε ἀμφοτέρων ἐπὶ μὲν τοῖς οἰκέταις ἀχθομένους καὶ ζημίαν ἡγουμένους, ἐπὶ δὲ τοῖς φίλοις οὐδὲν οἰομένους ἐλαττοῦσθαι, καὶ τῶν μὲν ἄλλων κτημάτων οὐδὲν ἐῶντας ἀθεράπευτον οὐδ' ἀνεπίσκεπτον, τῶν δὲ φίλων ἐπιμελείας δεομένων ἀμελοῦντας. 4. Ἔτι δὲ πρὸς τούτοις ὁρᾶν ἔφη τοὺς πολλοὺς τῶν μὲν ἄλλων

[66] τοῦτο μὲν γὰρ δή. Here δή seems to be joined with τοῦτο, to give emphasis to it; "for *this* he said he had often heard." Sometimes δή qualifies γάρ, and then the sense is "for undoubtedly." This can hardly be the force in the text here. For δή with γάρ cf. Plato, Apol. 21 A, ἤρετο γὰρ δή, "for you know he asked me." For δή with γάρ, but emphasizing another word, I borrow from Kühner, Cyrop. V. iii. 8, εὖ μὲν οὖν, ἔφη, δοκῶ εἰδέναι· πολλὰ γὰρ δὴ ἔγωγε κἀκεῖνος ἐπαῤῥησιασάμεθα πρὸς ἀλλήλους.

[67] ὃ μέγιστον. "A thing which they say is," &c.

[68] σώζωνται. This change from the indicative (κτήσονται) to the subjunctive has occurred before. Cf. II. ii. 10, and the note there. The same explanation may be applied here.

κτημάτων, καὶ πάνυ πολλῶν[69] αὐτοῖς ὄντων, τὸ πλῆθος εἰδότας, τῶν δὲ φίλων, ὀλίγων ὄντων, οὐ μόνον τὸ πλῆθος[70] ἀγνοοῦντας, ἀλλὰ καὶ τοῖς πυνθανομένοις τοῦτο καταλέγειν ἐγχειρήσαντας, οὓς ἐν τοῖς φίλοις ἔθεσαν, πάλιν τούτους ἀνατίθεσθαι· τοσοῦτον[71] αὐτοὺς τῶν φίλων φροντίζειν. 5. Καίτοι πρὸς ποῖον κτῆμα τῶν ἄλλων παραβαλλόμενος φίλος ἀγαθὸς οὐκ ἂν πολλῷ κρείττων φανείη; ποῖος γὰρ ἵππος ἢ ποῖον ζεῦγος οὕτω χρήσιμον, ὥσπερ ὁ χρηστὸς φίλος, ποῖον δὲ ἀνδράποδον οὕτως εὔνουν καὶ παραμόνιμον, ἢ ποῖον ἄλλο κτῆμα οὕτω πάγχρηστον; 6. Ὁ γὰρ ἀγαθὸς φίλος ἑαυτὸν τάττει πρὸς πᾶν τὸ ἐλλεῖπον τῷ φίλῳ καὶ τῆς τῶν ἰδίων[72] κατασκευῆς καὶ τῶν κοινῶν πράξεων, καί, ἄν τέ τινα εὖ ποιῆσαι δέῃ, συνεπισχύει, ἄν τέ τις φόβος ταράττῃ, συμβοηθεῖ τὰ μὲν συναναλίσκων, τὰ δὲ συμπράττων, καὶ τὰ μὲν συμπείθων, τὰ δὲ βιαζόμενος, καὶ εὖ μὲν πράττοντας πλεῖστα εὐφραίνων, σφαλλομένους δὲ πλεῖστα ἐπανορθῶν. 7. Ἃ δὲ αἵ τε χεῖρες ἑκάστῳ ὑπηρετοῦσι καὶ ὀφθαλμοὶ προορῶσι καὶ τὰ ὦτα προακούουσι καὶ οἱ πόδες διανύουσι, τούτων φίλος εὐεργετῶν οὐδενὸς λείπεται[73]· πολλάκις δὲ ἃ πρὸ αὐτοῦ

[69] καὶ πάνυ πολλῶν. Cf. II. iii. 19, καὶ πολὺ διεστῶτε.

[70] τὸ πλῆθος. "Ignorant of the number of their friends," ignorant how many friends they had. This is what Cicero says, "that a man knows how many sheep he has, but not how many friends." For ἀνατίθεσθαι, see I. ii. 44.

[71] τοσοῦτον. "So little," the meaning of the word being determined by the context. See note on τηλικοῦτος above.

[72] τῆς τῶν ἰδίων. The genitive depends on τὸ ἐλλεῖπον, "all that is lacking in the arrangement of his private and public interests." The private and public interests are regarded as forming one notion, I think, and so τῆς παρασκευῆς is used only once. Below, εὖ ποιῆσαι is to be distinguished carefully from εὖ πράττοντας. The difference has been pointed out before.

[73] οὐδενὸς λείπεται. This means, that, whatever helps the bodily members render, a friend is in no whit inferior to any of them, but can render as good service as any. For λείπεσθαι in the sense of "to be inferior to," cf. Thucyd. vi. 72, ἐς τἆλλα ξύνεσιν οὐδενὸς λειπόμενος.

τις οὐκ ἐξειργάσατο ἢ οὐκ εἶδεν ἢ οὐκ ἤκουσεν ἢ οὐ διήνυσε, ταῦτα ὁ φίλος πρὸς τοὺς φίλους ἐξήρκεσεν. Ἀλλ' ὅμως ἔνιοι δένδρα μὲν πειρῶνται θεραπεύειν τοῦ καρποῦ ἕνεκεν, τοῦ δὲ παμφορωτάτου κτήματος, ὃ καλεῖται φίλος, ἀργῶς καὶ ἀνειμένως οἱ πλεῖστοι ἐπιμέλονται.

CHAPTER V.

1. *Ἤκουσα δέ ποτε καὶ ἄλλον αὐτοῦ λόγον, ὃς ἐδόκει μοι προτρέπειν τὸν ἀκούοντα ἐξετάζειν ἑαυτόν, ὁπόσου*[74] *τοῖς φίλοις ἄξιος εἴη. Ἰδὼν γάρ τινα τῶν ξυνόντων ἀμελοῦντα φίλου πενίᾳ πιεζομένου, ἤρετο Ἀντισθένη*[75] *ἐναντίον τοῦ ἀμελοῦντος αὐτοῦ καὶ ἄλλων πολλῶν·* 2. *Ἆρ', ἔφη, ὦ Ἀντίσθενες, εἰσί τινες ἀξίαι φίλων, ὥσπερ οἰκετῶν; τῶν γὰρ οἰκετῶν ὁ μέν που δύο μναῖν ἄξιός ἐστιν, ὁ δὲ οὐδ' ἡμιμναίου, ὁ δὲ πέντε μνῶν, ὁ δὲ καὶ δέκα*[76]*· Νικίας δὲ ὁ Νικηράτου λέγεται ἐπιστάτην εἰς τἀργύρια πρίασθαι ταλάντου· σκοποῦμαι δὴ τοῦτο, ἔφη, εἰ ἄρα, ὥσπερ τῶν οἰκετῶν, οὕτω καὶ τῶν φίλων εἰσὶν ἀξίαι.* 3. *Ναὶ μὰ Δί', ἔφη ὁ Ἀντισθένης· ἐγὼ γοῦν βουλοίμην ἂν τὸν μέν τινα*[77] *φίλον μοι εἶναι*

[74] *ὁπόσου.* The optative is used because the matter is described as a portion of the thoughts of the person, or as it appeared to him; he was told to examine himself and see what he really thought himself worth.

[75] *Ἀντισθένη.* This was a famous man, as the originator of the Cynic school. He developed the hardy side of Socrates's character, which enabled him to be regardless of physical changes. Antisthenes made happiness consist in superiority to the wants of nature; which, as he added, required a Socratic robustness.

[76] *ὁ δὲ καὶ δέκα.* "And another worth as much as (*καί*) ten." Below, in *εἰ ἄρα*, the particle *ἄρα* retains its usual force of drawing a conclusion; "if consequently," as a result to be expected from the fact mentioned of there being prices for servants.

[77] *τὸν μέν τινα.* "Some one man." Cf. Plato de Leg. 890 C, *τὸν μὲν δεῖν τεθνάναι, τὸν δέ τινα πληγαῖς κολάζεσθαι.*

μᾶλλον ἢ δύο μνᾶς, τὸν δ' οὐδ' ἂν ἡμιμναίου προτιμησαίμην, τὸν δὲ καὶ πρὸ δέκα μνῶν ἑλοίμην ἄν, τὸν δὲ πρὸ πάντων χρημάτων[78] καὶ πόνων πριαίμην ἂν φίλον μοι εἶναι. 4. Οὐκοῦν, ἔφη ὁ Σωκράτης, εἴ γε ταῦτα τοιαῦτά ἐστι, καλῶς ἂν ἔχοι ἐξετάζειν τινὰ ἑαυτόν, πόσου ἄρα τυγχάνει τοῖς φίλοις ἄξιος ὤν, καὶ πειρᾶσθαι ὡς πλείστου ἄξιος εἶναι[79], ἵνα ἧττον αὐτὸν οἱ φίλοι προδιδῶσιν· ἐγὼ γάρ τοι, ἔφη, πολλάκις ἀκούω τοῦ μέν, ὅτι προὔδωκεν αὐτὸν φιλος ἀνήρ. τοῦ δέ, ὅτι μνᾶν ἀνθ' ἑαυτοῦ μᾶλλον εἵλετο ἀνήρ, ὃν ᾤετο φίλον εἶναι. 5. Τὰ τοιαῦτα πάντα σκοπῶ, μή, ὥσπερ[80] ὅταν τις οἰκέτην πονηρὸν πωλῇ καὶ ἀποδίδωται τοῦ εὑρόντος[81], οὕτω καὶ τὸν πονηρὸν φίλον, ὅταν ἐξῇ τὸ πλεῖον τῆς ἀξίας λαβεῖν, ἐπαγωγὸν ᾖ προδίδοσθαι· τοὺς δὲ χρηστοὺς[82] οὔτε οἰκέτας πάνυ τι πωλουμένους ὁρῶ οὔτε φίλους προδιδομένους.

[78] *πρὸ πάντων χρημάτων.* The preposition suits *χρημάτων* well enough, but it does not appear to suit *πόνων* so well. But the meaning of Antisthenes is, that if there were a friend on the one side, and any amount of toil to be undergone on the other, he would choose the friend rather than take any account of the toil. When he says, "in preference to trouble," he means "trouble to be got rid of." See above, I. v. 1.

[79] *ὡς πλείστου ἄξιος εἶναι.* The nominative *ἄξιος* is used, as though instead of *καλῶς ἂν ἔχοι ἐξετάζειν καὶ πειρᾶσθαι*, which would require *ἄξιον*, the words had run *καλῶς τις ἂν ἑαυτὸν ἐξετάζοι καὶ πειρῷτο.* The reason why *ἄξιον* would be the more regular construction is, that the subjects of the infinitive (*εἶναι*) and the main verb (*ἔχοι*) are not the same.

[80] *μή, ὥσπερ κ.τ.λ.* This is explanatory of *τὰ τοιαῦτα πάντα*, "such questions, I mean whether it be not tempting" (*ἐπαγωγὸν ᾖ*).

[81] *τοῦ εὑρόντος. Εὑρίσκειν* is common in the sense of "to fetch or bring a certain price." But here the active is used apparently in a passive sense, the genitive being that of price, and the participle therefore referring to the price of the thing sold, and not the thing itself. I do not know how to explain this seemingly passive sense of *τοῦ εὑρόντος* (it occurs also elsewhere), for Kühner's explanation, "scilicet *τὸ εὑρόν* est id (pretium) quod res venalis reperit (der Kaufpreis)," seems to me to leave the matter just where it finds it. Below, *τὸ πλεῖον τῆς ἀξίας* is "more than his real value."

[82] *τοὺς δὲ χρηστούς.* These words are put where they are, at

CHAPTER VI.

1. *Ἐδόκει δέ μοι καὶ εἰς τὸ δοκιμάζειν φίλους ὁποίους ἄξιον κτᾶσθαι φρενοῦν τοιάδε λέγων· Εἰπέ μοι, ἔφη, ὦ Κριτόβουλε, εἰ δεοίμεθα φίλου ἀγαθοῦ, πῶς ἂν ἐπιχειροίημεν σκοπεῖν; ἆρα πρῶτον μὲν*[83] *ζητητέον, ὅστις ἄρχει γαστρός τε καὶ φιλοποσίας καὶ λαγνείας καὶ ὕπνου καὶ ἀργίας; ὁ γὰρ ὑπὸ τούτων κρατούμενος οὔτ' αὐτὸς ἑαυτῷ δύναιτ' ἂν οὔτε φίλῳ τὰ δέοντα πράττειν. Μὰ Δί', οὐ δῆτα, ἔφη. Οὐκοῦν τοῦ μὲν ὑπὸ τούτων ἀρχομένου ἀφεκτέον δοκεῖ σοι εἶναι; Πάνυ μὲν οὖν, ἔφη.* 2. *Τί γάρ; ἔφη, ὅστις δαπανηρὸς ὢν μὴ αὐτάρκης ἐστίν, ἀλλ' ἀεὶ τῶν πλησίον δεῖται, καὶ λαμβάνων μὲν μὴ δύναται ἀποδιδόναι, μὴ λαμβάνων δὲ τὸν μὴ διδόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὗτος χαλεπὸς φίλος εἶναι; Πάνυ, ἔφη. Οὐκοῦν ἀφεκτέον καὶ τούτου; Ἀφεκτέον μέντοι*[84]*, ἔφη.* 3. *Τί γάρ; ὅστις χρηματίζεσθαι μὲν δύναται, πολλῶν δὲ χρημάτων ἐπιθυμεῖ, καὶ διὰ τοῦτο δυσξύμβολός ἐστι, καὶ λαμβάνων μὲν ἥδεται, ἀποδιδόναι δὲ οὐ βούλεται*[85]*; Ἐμοὶ μὲν δοκεῖ, ἔφη, οὗτος ἔτι πονηρότερος ἐκείνου εἶναι.* 4. *Τί δέ; ὅστις διὰ τὸν ἔρωτα τοῦ χρηματίζεσθαι μηδὲ πρὸς ἓν*

the head of the sentence, because they apply both to *οἰκέτας* and *φίλους*, and are emphatic.

[83] *ἆρα πρῶτον μέν.* "Is it (or is it not) first to be considered?" As the answer is clearly supposed to be "Yes," *ἆρα* may at once be translated "is it not." There is nothing distinctly to answer to *πρῶτον μέν*, but virtually the words below, *τί γάρ*, begin the apodosis. Before this, another *μέν* (*τοῦ μὲν ὑπὸ τούτων*) is introduced, again without any *δέ*, but the sentence opposed to it is readily supplied by the reader, *τοῦ μέν . . . ἀφεκτέον, τῶν δὲ ἄλλων σκοπῶμεν εἰ ἀφεκτέον ἐστίν.*

[84] *Ἀφεκτέον μέντοι.* Cf. I. iii. 10, *ἀλλ' εἰ μέντοι τοιοῦτόν ἐστι*, "if it is really so."

[85] *οὐ βούλεται.* Above it was *ὅστις μὴ αὐτάρκης ἐστίν*, and it might have been *μὴ βούλεται* here, for *ὅστις μή* is the usual form. But *οὐ βούλεται* is a single idea, "is unwilling," so that it is the verb only which is negatived.

ἄλλο σχολὴν ποιεῖται, ἢ ὁπόθεν αὐτὸς[86] κερδανεῖ; Ἀφεκτέον καὶ τούτου, ὡς ἐμοὶ δοκεῖ· ἀνωφελὴς γὰρ ἂν εἴη τῷ χρωμένῳ. Τί δέ; ὅστις στασιώδης τέ ἐστι καὶ θέλων πολλοὺς τοῖς φίλοις ἐχθροὺς παρέχειν; Φευκτέον, νὴ Δία, καὶ τοῦτον. Εἰ δέ τις τούτων μὲν τῶν κακῶν μηδὲν ἔχοι[87], εὖ δὲ πάσχων ἀνέχεται, μηδὲν φροντίζων τοῦ ἀντευεργετεῖν; Ἀνωφελὴς ἂν εἴη καὶ οὗτος· ἀλλὰ ποῖον, ὦ Σώκρατες, ἐπιχειρήσομεν φίλον ποιεῖσθαι; 5. Οἶμαι μέν[88], ὃς τἀναντία τούτων ἐγκρατὴς μέν ἐστι τῶν διὰ τοῦ σώματος ἡδονῶν, εὔορκος δὲ καὶ εὐξύμβολος ὢν τυγχάνει καὶ φιλόνεικος πρὸς τὸ μὴ ἐλλείπεσθαι εὖ ποιῶν τοὺς εὐεργετοῦντας αὐτόν[89], ὥστε λυσιτελεῖν τοῖς χρωμένοις. 6. Πῶς οὖν ἂν ταῦτα δοκιμάσαιμεν, ὦ Σώκρατες, πρὸ τοῦ χρῆσθαι; Τοὺς μὲν ἀνδριαντοποιούς, ἔφη, δοκιμάζομεν, οὐ τοῖς λόγοις αὐτῶν τεκμαιρόμενοι, ἀλλ' ὃν ἂν ὁρῶμεν τοὺς πρόσθεν ἀνδριάντας καλῶς εἰργασμένον, τούτῳ πιστεύομεν[90]

[86] *αὐτός.* The pronoun is emphatic, "make gain himself," thinking of no one else.

[87] *ἔχοι.* The optative and the indicative are joined here; some alter *ἔχοι* into *ἔχει*, others *ἀνέχεται* into *ἀνέχοιτο*. But cf. I. ii. 32, *εἴ τις μὴ ὁμολογοίη*, followed by *εἴ τις μὴ αἰσχύνεται*, where the optative seems used because the whole thing is imaginary, a supposed case, but the indicative when Socrates speaks of a real fact occurring. So here perhaps something of the same sort may be regarded as influencing the moods. In the first clause, the non-possession of the qualities is put purely as a hypothesis, I suppose as a very unlikely case to occur; but the second contingency is regarded as not at all an unlikely one.

[88] *Οἶμαι μέν.* The corresponding clause is to be supplied, *ἰσχυρίζομαι δὲ οὔ*, or *τὸ δὲ ἀληθὲς οὐκ ἔχω εἰπεῖν*.

[89] *τοὺς εὐεργετοῦντας αὐτόν.* One would rather have expected *αὐτόν*, as the pronoun refers to the main subject, that of *τυγχάνει*; but of course *τοὺς εὐεργετοῦντας* intervening, *αὐτόν* can be used, the person now being viewed in his relation to *τοὺς εὐεργετοῦντας*, and not to himself. See I. ii. 49, *πείθων μὲν τοὺς συνόντας αὐτῷ*.

[90] *τούτῳ πιστεύομεν.* This might have been *πιστεύομεν τοῦτον ποιήσειν*; but *τούτῳ* is attracted to *πιστεύομεν*, and the infinitive is added as an explanation. Cf. Thucyd. iv. 92, *πιστεύσαντες τῷ θεῷ πρὸς ἡμῶν ἔσεσθαι*.

καὶ τοὺς λοιποὺς εὖ ποιήσειν. 7. Καὶ ἄνδρα δὴ λέγεις, ἔφη, ὃς ἂν τοὺς φίλους τοὺς πρόσθεν εὖ ποιῶν φαίνηται, δῆλον εἶναι καὶ τοὺς ὑστέρους εὐεργετήσοντα[91]; Καὶ γὰρ ἵπποις, ἔφη, ὃν ἂν τοῖς πρόσθεν ὁρῶ καλῶς χρώμενον, τοῦτον καὶ ἄλλοις οἶμαι καλῶς χρῆσθαι. 8. Εἶεν, ἔφη· ὃς δ' ἂν ἡμῖν ἄξιος φιλίας δοκῇ εἶναι, πῶς χρὴ φίλον τοῦτον ποιεῖσθαι; Πρῶτον μέν[92], ἔφη, τὰ παρὰ τῶν θεῶν ἐπισκεπτέον, εἰ συμβουλεύουσιν αὐτὸν φίλον ποιεῖσθαι. Τί οὖν; ἔφη, ὃν ἂν ἡμῖν τε δοκῇ καὶ οἱ θεοὶ μὴ ἐναντιῶνται, ἔχεις εἰπεῖν, ὅπως οὗτος θηρατέος; 9. Μὰ Δί', ἔφη, οὐ κατὰ πόδας[93], ὥσπερ ὁ λαγώς, οὐδ' ἁπάτῃ, ὥσπερ αἱ ὄρνιθες, οὐδὲ βίᾳ, ὥσπερ οἱ ἐχθροί· ἄκοντα γὰρ φίλον ἐλεῖν ἐργῶδες· χαλεπὸν δὲ καὶ δήσαντα κατέχειν, ὥσπερ δοῦλον· ἐχθροὶ γὰρ μᾶλλον ἢ φίλοι γίγνονται ταῦτα πάσχοντες. 10. Φίλοι δὲ πῶς; ἔφη. Εἶναι μέν τινάς φασιν ἐπῳδάς, ἃς οἱ ἐπιστάμενοι ἐπᾴδοντες οἷς ἂν βούλωνται φίλους ἑαυτοῖς ποιοῦνται, εἶναι δὲ καὶ φίλτρα, οἷς οἱ ἐπιστάμενοι πρὸς οὓς ἂν βούλωνται χρώμενοι φιλοῦνται ὑπ' αὐτῶν. 11. Πόθεν οὖν, ἔφη, ταῦτα μάθοιμεν ἄν; Ἃ μὲν αἱ Σειρῆνες[94] ἐπῇδον τῷ Ὀδυσσεῖ, ἤκουσας Ὁμήρου, ὧν ἐστιν ἀρχὴ τοιάδε τις·

Δεῦρ' ἄγε δὴ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν.

Ταύτην οὖν, ἔφη, τὴν ἐπῳδήν, ὦ Σώκρατες, καὶ τοῖς

[91] εὐεργετήσοντα. This depends on δῆλον, so that the order is, λέγεις ἄνδρα εἶναι δῆλον εὐεργετήσοντα. Cf. Thucyd. i. 71, δῆλοί εἰσιν οὐκ ἐπιτρέψοντες. Below, in καὶ γὰρ ἵπποις, καί is to be taken with ἵπποις, "yes, for even horses." See note above on II. i. 3.

[92] Πρῶτον μέν. The corresponding δέ never occurs, the words taking a different turn in τί οὖν, ἔφη. Below, of συμβουλεύουσιν, the subject is οἱ θεοί.

[93] οὐ κατὰ πόδας. "Not by following hard after them." Cf. Thucyd. v. 64, ἰέναι κατὰ πόδας, so that the πόδες are those of the hare, not of the hunter, as some make it, translating, "by swiftness of foot."

[94] Ἃ μὲν αἱ Σειρῆνες. The answering clause is, ἄλλας δέ τινας οἶσθα ἐπῳδάς. Below, καὶ τοῖς

ἄλλοις ἀνθρώποις αἱ Σειρῆνες ἐπᾴδουσαι κατεῖχον, ὥστε μὴ ἀπιέναι ἀπ' αὐτῶν τοὺς ἐπᾳσθέντας; Οὐκ, ἀλλὰ τοῖς ἐπ' ἀρετῇ φιλοτιμουμένοις οὕτως ἐπῇδον. 12. Σχεδόν τι λέγεις τοιαῦτα χρῆναι ἑκάστῳ ἐπᾴδειν, οἷα μὴ νομιεῖ ἀκούων τὸν ἐπαινοῦντα καταγελῶντα λέγειν· οὕτω μὲν γὰρ ἐχθίων τ' ἂν εἴη καὶ ἀπελαύνοι τοὺς ἀνθρώπους ἀφ' ἑαυτοῦ, εἰ τὸν εἰδότα, ὅτι μικρός τε καὶ αἰσχρὸς καὶ ἀσθενής ἐστιν, ἐπαινοίη λέγων, ὅτι καλός τε καὶ μέγας καὶ ἰσχυρός ἐστιν. 13. Ἄλλας δέ τινας οἶσθα ἐπῳδάς; Οὐκ, ἀλλ' ἤκουσα μέν[95], ὅτι Περικλῆς πολλὰς ἐπίσταιτο, ἃς ἐπᾴδων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν. Θεμιστοκλῆς δὲ πῶς ἐποίησε την πόλιν φιλεῖν αὐτόν; Μὰ Δί' οὐκ ἐπᾴδων, ἀλλὰ περιάψας τι ἀγαθὸν[96] αὐτῇ. 14. Δοκεῖς μοι λέγειν, ὦ Σώκρατες, ὡς, εἰ μέλλοιμεν ἀγαθόν τινα κτήσασθαι φίλον, αὐτοὺς ἡμᾶς ἀγαθοὺς δεῖ γενέσθαι λέγειν τε καὶ πράττειν. Σὺ δ' ᾧου, ἔφη ὁ Σωκράτης, οἷόν τ' εἶναι πονηρὸν ὄντα χρηστοὺς φίλους κτήσασθαι; 15. Ἐώρων γάρ, ἔφη ὁ Κριτόβουλος, ῥήτοράς τε φαύλους ἀγαθοῖς δημηγόροις φίλους ὄντας καὶ στρατηγεῖν οὐχ ἱκανοὺς πάνυ στρατη-

ἄλλοις ἀνθρώποις is "to the rest of mankind as well as to Ulysses."

[95] ἤκουσα μέν. That is, ἤκουσα μέν, οἶδα δὲ οὔ. The optative ἐπίσταιτο is that of the *oratio obliqua*, the general sense being "I heard say that Pericles knew," &c. With regard to the indicative ἐποίει, I give Madvig's remark on such constructions. He says: "In the *oratio obliqua*, clauses dependent on an historical tense pass into the optative; but *not* if in the *oratio directa* they would have been in the imperfect or aorist of the indicative, in which cases those forms of the verb are retained." Thus ἔδωκα ἃ εἶχον can only be ἔλεξεν ὅτι δοίη ἃ εἶχον. So here in the *oratio directa* the words would have run πολλὰς ἐπῳδὰς ἐπίσταται ἃς ἐποίει. Kühner adds that the reason of this must be that the optative ποιοίη would leave it uncertain whether ἐποίει or ποιεῖ, a past or a present, had been the form in the *oratio directa*.

[96] περιάψας τι ἀγαθόν. This word is used of hanging an amulet round a person's neck. The substantive is περίαπτον. Cf. Plato, Rep. 426 B, οὔτε τομαὶ οὐδ' αὖ ἐπῳδαὶ οὐδὲ περίαπτα. The verb is often used metaphorically in such phrases as περιάπτειν ὄνειδος, τιμήν, κ.τ.λ.

γικοῖς ἀνδράσιν ἑταίρους. 16. Ἆρ' οὖν, ἔφη, καί, περὶ οὗ[97] διαλεγόμεθα, οἶσθά τινας, οἳ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι; Μὰ Δί' οὐ δῆτ', ἔφη· ἀλλ' εἰ ἀδύνατόν ἐστι πονηρὸν ὄντα καλοὺς κἀγαθοὺς φίλους κτήσασθαι, ἐκεῖνο ἤδη μέλει μοι, εἰ ἔστιν αὐτὸν καλὸν κἀγαθὸν γενόμενον ἐξ ἑτοίμου τοῖς καλοῖς κἀγαθοῖς φίλον εἶναι. 17. Ὃ ταράττει σε[98], ὦ Κριτόβουλε, ὅτι πολλάκις ἄνδρας καὶ καλὰ πράττοντας καὶ τῶν αἰσχρῶν ἀπεχομένους ὁρᾷς ἀντὶ τοῦ φίλους εἶναι στασιάζοντας ἀλλήλοις καὶ χαλεπώτερον χρωμένους τῶν μηδενὸς ἀξίων ἀνθρώπων. 18. Καὶ οὐ μόνον γ', ἔφη ὁ Κριτόβουλος, οἱ ἰδιῶται τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελόμεναι καὶ τὰ αἰσχρὰ ἥκιστα προσιέμεναι, πολλάκις πολεμικῶς ἔχουσι πρὸς ἀλλήλας. 19. Ἃ λογιζόμενος πάνυ ἀθύμως ἔχω πρὸς τὴν τῶν φίλων κτῆσιν· οὔτε γὰρ τοὺς πονηροὺς[99] ὁρῶ φίλους ἀλλήλοις δυναμένους εἶναι· πῶς γὰρ ἂν ἢ ἀχάριστοι ἢ ἀμελεῖς ἢ πλεονέκται ἢ ἄπιστοι ἢ ἀκρατεῖς ἄνθρωποι δύναιντο φίλοι γενέσθαι; οἱ μὲν οὖν πονηροὶ πάντως ἔμοιγε δοκοῦσιν ἀλλήλοις ἐχθροὶ μᾶλλον ἢ φίλοι πεφυκέναι. 20. Ἀλλὰ μήν, ὥσπερ σὺ λέγεις, οὐδ' ἂν τοῖς χρηστοῖς οἱ πονηροί ποτε συναρμόσειαν εἰς φιλίαν· πῶς γὰρ οἱ τὰ πονηρὰ ποιοῦντες τοῖς τὰ τοιαῦτα μισοῦσι φίλοι γένοιντ' ἄν; εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκοῦντες στασιάζουσί τε περὶ τοῦ πρωτεύειν ἐν ταῖς πόλεσι καὶ φθονοῦντες ἑαυτοῖς[100]

[97] καί, περὶ οὗ. "Also in the matter we are talking about." Is it true that as worthless generals are companions of good ones, so people who are useless as friends, secure friends in persons who are likely to prove useful?

[98] Ὃ ταράττει σε. "What troubles you is, that" (ἐστὶ τοῦτο ὅτι). I borrow from Stallbaum, Plato Euthyd. p. 304 C, ὃ δὲ καὶ σοὶ μάλιστα προσήκει ἀκοῦσαι ὅτι οὐδὲ τὸ χρηματίζεσθαι φατὸν διακωλύειν οὐδέν.

[99] οὔτε γὰρ τοὺς πονηρούς. The sentence is never completed. Instead of οὔτε τοὺς πονηροὺς τοῖς χρηστοῖς συναρμόζοντας, the form is changed into ἀλλὰ μὴν ὥσπερ, κ.τ.λ.

[100] ἑαυτοῖς. The reflexive and reciprocal pronouns are here used

μισοῦσιν ἀλλήλους, τίνες ἔτι φίλοι ἔσονται, καὶ ἐν τίσιν ἀνθρώποις εὔνοια καὶ πίστις ἔσται; 21. Ἀλλ' ἔχει μέν, ἔφη ὁ Σωκράτης, ποικίλως πως ταῦτα, ὦ Κριτόβουλε· φύσει γὰρ ἔχουσιν οἱ ἄνθρωποι τὰ μὲν φιλικά· δέονταί τε γὰρ ἀλλήλων καὶ ἐλεοῦσι καὶ συνεργοῦντες ὠφελοῦσι καὶ τοῦτο συνιέντες χάριν ἔχουσιν ἀλλήλοις· τὰ δὲ πολεμικά· τά τε γὰρ αὐτὰ καλὰ καὶ ἡδέα νομίζοντες ὑπὲρ τούτων μάχονται καὶ διχογνωμονοῦντες ἐναντιοῦνται· πολεμικὸν δὲ[1] καὶ ἔρις καὶ ὀργή, καὶ δυσμενὲς μὲν ὁ τοῦ πλεονεκτεῖν ἔρως, μισητὸν δὲ ὁ φθόνος. 22. Ἀλλ' ὅμως διὰ τούτων πάντων ἡ φιλία διαδυομένη συνάπτει τοὺς καλούς τε κἀγαθούς· διὰ γὰρ τὴν ἀρετὴν αἱροῦνται μὲν ἄνευ πόνου τὰ μέτρια κεκτῆσθαι μᾶλλον ἢ διὰ πολέμου πάντων κυριεύειν, καὶ δύνανται πεινῶντες καὶ διψῶντες ἀλύπως σίτου καὶ ποτοῦ κοινωνεῖν καὶ τοῖς τῶν ὡραίων ἀφροδισίοις ἡδόμενοι ἐγκαρτερεῖν, ὥστε μὴ λυπεῖν οὓς μὴ προσήκει· 23. δύνανται δὲ καὶ χρημάτων οὐ μόνον τοῦ πλεονεκτεῖν ἀπεχόμενοι νομίμως κοινωνεῖν, ἀλλὰ καὶ ἐπαρκεῖν ἀλλήλοις· δύνανται δὲ καὶ τὴν ἔριν οὐ μόνον ἀλύπως, ἀλλὰ καὶ συμφερόντως ἀλλήλοις διατίθεσθαι καὶ τὴν ὀργὴν κωλύειν εἰς τὸ μεταμελησόμενον[2] προϊέναι· τὸν δὲ φθόνον παντάπασιν ἀφαιροῦσι τὰ μὲν ἑαυτῶν ἀγαθὰ τοῖς φίλοις οἰκεῖα παρέχοντες, τὰ δὲ τῶν φίλων ἑαυτῶν νομίζοντες. 24. Πῶς οὖν οὐκ εἰκὸς τοὺς

indiscriminately, without any distinction being implied. Cf. II. vii. 12. Ἑαυτῶν is very common in the sense of ἀλλήλων. Cf. Plato de Leg. 889 E, ὅτῃ ἕκαστοι ἑαυτοῖσι συνωμολόγησαν. Below, to ἔχει μέν corresponds ἀλλ' ὅμως in § 22.

[1] πολεμικὸν δέ. For the gender see II. iii. 1 under χρησιμώτερον νομίζουσι χρήματα. Below, αἱροῦνται μέν seems to have καὶ δύνανται answering to it.

[2] εἰς τὸ μεταμελησόμενον. "Prevent their anger from advancing to lengths they would be sorry for." Below, τῶν πολιτικῶν τιμῶν depends on κοινωνοὺς εἶναι. The good are able to share the honours of the state, not only without injuring each other by quarrelling about them, but with mutual advantage.

καλούς τε κἀγαθοὺς καὶ τῶν πολιτικῶν τιμῶν μὴ μόνον ἀβλαβεῖς, ἀλλὰ καὶ ὠφελίμους ἀλλήλοις κοινωνοὺς εἶναι; οἱ μὲν γὰρ ἐπιθυμοῦντες ἐν ταῖς πόλεσι τιμᾶσθαι τε καὶ ἄρχειν, ἵνα ἐξουσίαν ἔχωσι χρημάτά τε κλέπτειν καὶ ἀνθρώπους βιάζεσθαι καὶ ἡδυπαθεῖν, ἄδικοί τε καὶ πονηροὶ ἂν εἶεν καὶ ἀδύνατοι ἄλλῳ συναρμόσαι. 25. Εἰ δέ τις ἐν πόλει τιμᾶσθαι βουλόμενος, ὅπως αὐτός τε μὴ ἀδικῆται καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν δύνηται, καὶ ἄρξας[3] ἀγαθόν τι ποιεῖν τὴν πατρίδα πειρᾶται, διὰ τί ὁ τοιοῦτος ἄλλῳ τοιούτῳ οὐκ ἂν δύναιτο συναρμόσαι; πότερον τοὺς φίλους ὠφελεῖν μετὰ τῶν καλῶν κἀγαθῶν ἧττον δυνήσεται; ἢ τὴν πόλιν εὐεργετεῖν ἀδυνατώτερος ἔσται καλούς τε κἀγαθοὺς ἔχων συνεργούς; 26. Ἀλλὰ καὶ ἐν τοῖς γυμνικοῖς ἀγῶσι δῆλόν ἐστιν, ὅτι, εἰ ἐξῆν[4] τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χείρους ἰέναι, πάντας ἂν τοὺς ἀγῶνας οὗτοι ἐνίκων, καὶ πάντα τὰ ἆθλα οὗτοι ἐλάμβανον. Ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἐῶσι τοῦτο ποιεῖν, ἐν δὲ τοῖς πολιτικοῖς, ἐν οἷς οἱ καλοὶ κἀγαθοὶ κρατιστεύουσιν, οὐδεὶς κωλύει μεθ' οὗ ἄν τις βούληται τὴν πόλιν εὐεργετεῖν, πῶς οὖν οὐ λυσιτελεῖ τοὺς βελτίστους φίλους κτησάμενον πολιτεύεσθαι[5], τούτοις κοινωνοῖς καὶ συνεργοῖς τῶν πράξεων μᾶλλον ἢ ἀνταγωνισταῖς χρώμενον; 27. ἀλλὰ μὴν κἀκεῖνο δῆλον, ὅτι, κἂν πολεμῇ τίς τινι, συμμάχων δεήσεται, καὶ τούτων πλειόνων, ἐὰν καλοῖς κἀγαθοῖς ἀντιτάττηται. Καὶ μὴν οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι, ἵνα θέλωσι προθυμεῖσθαι· πολὺ δὲ κρεῖττον τοὺς βελτίστους ἐλάττονας εὖ ποιεῖν ἢ

[3] ἄρξας. Cf. II. ii. 13, οὐκ ἐᾷ ἄρχειν τοῦτον, and I. i. 18, βουλεύσας γάρ ποτε.

[4] εἰ ἐξῆν κ.τ.λ. Cf. I. i. 9, ἃ ἔξεστιν ἀριθμήσαντας εἰδέναι. The accusative might have been the dative, συνθεμένοις agreeing with τοῖς κρατίστοις. Below. ἐκεῖ μέν is ἐν τοῖς γυμνικοῖς ἀγῶσι.

[5] κτησάμενον πολιτεύεσθαι. With the infinitive τινά is naturally supplied. Cf. Plato de Leg. 775 D, χρὴ ὁπόσον ἂν γεννᾷ χρόνον, εὐλαβεῖσθαι, where the subject of γεννᾷ is τις, supplied from εὐλαβεῖσθαι.

τοὺς χείρονας πλείονας ὄντας· οἱ γὰρ πονηροὶ πολὺ πλειόνων εὐεργεσιῶν ἢ οἱ χρηστοὶ δέονται. 28. Ἀλλὰ θαῤῥῶν, ἔφη, ὦ Κριτόβουλε, πειρῶ ἀγαθὸς γίγνεσθαι, καὶ τοιοῦτος γιγνόμενος θηρᾶν ἐπιχείρει τοὺς καλούς τε κἀγαθούς. Ἴσως δ' ἄν τί σοι κἀγὼ συλλαβεῖν εἰς τὴν τῶν καλῶν τε κἀγαθῶν θήραν ἔχοιμι διὰ τὸ ἐρωτικὸς εἶναι· δεινῶς γάρ, ὧν ἂν ἐπιθυμήσω ἀνθρώπων[6], ὅλος ὥρμημαι ἐπὶ τὸ φιλῶν τε αὐτοὺς ἀντιφιλεῖσθαι ὑπ' αὐτῶν καὶ ποθῶν ἀντιποθεῖσθαι καὶ ἐπιθυμῶν ξυνεῖναι καὶ ἀντεπιθυμεῖσθαι τῆς ξυνουσίας. 29. Ὁρῶ δὲ καὶ σοὶ τούτων δεῆσον[7], ὅταν ἐπιθυμήσῃς φιλίαν πρός τινας ποιεῖσθαι. Μὴ σὺ οὖν ἀποκρύπτου με, οἷς ἂν βούλοιο[8] φίλος γενέσθαι· διὰ γὰρ τὸ ἐπιμελεῖσθαι τοῦ ἀρέσαι τῷ ἀρέσκοντί μοι οὐκ ἀπείρως οἶμαι ἔχειν πρὸς θήραν ἀνθρώπων. 30. Καὶ ὁ Κριτόβουλος ἔφη· Καὶ μήν, ὦ Σώκρατες, τούτων ἐγὼ τῶν μαθημάτων πάλαι ἐπιθυμῶ, ἄλλως τε καὶ εἰ ἐξαρκέσει μοι ἡ αὐτὴ ἐπιστήμη ἐπὶ τοὺς ἀγαθοὺς τὰς ψυχὰς καὶ ἐπὶ τοὺς καλοὺς τὰ σώματα. 31. Καὶ ὁ Σωκράτης ἔφη· Ἀλλ', ὦ Κριτόβουλε, οὐκ ἔνεστιν ἐν τῇ ἐμῇ ἐπιστήμῃ τὸ τὰς χεῖρας[9] προσφέροντα ὑπομένειν ποιεῖν τοὺς καλούς· πέπεισμαι δὲ καὶ ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους, ὅτι τὰς χεῖρας αὐτοῖς

[6] *ἀνθρώπων.* This is attracted into the relative clause, "whatever men I have a fancy for." Cf. above I. ii. 22, *ὧν πρόσθεν ἀπείχοντο κερδῶν, τούτων οὐκ ἀπέχονται.* Below, *τῆς ξυνουσίας* seems to be in the genitive because the active *ἐπιθυμεῖν* requires that case, and the same construction is retained in the passive. Compare *ἐπιτρέπομαι τὴν ἀρχήν.*

[7] *σοὶ τούτων δεῆσον.* The participle is that of the impersonal verb *δεῖ*; "you will have need of these matters also." Cf. Thucyd. i. 71, *ἀναγκαζομένοις ἰέναι ἐπιτεχνήσεως δεῖ.*

[8] *οἷς ἂν βούλοιο.* Here of course *ἄν* is to be joined with *βούλοιο*, not with *οἷς* in the sense of "whomsoever," for then *βούλῃ* would be required. Below, the construction of *τὰς ψυχάς* after the adjective, to fix the locality of the quality, has been noticed before. See I. ii. 46.

[9] *τὸ τὰς χεῖρας.* The order is *τὸ ποιεῖν τοὺς καλοὺς ὑπομένειν, προσφέροντα τὰς χεῖρας (αὐτοῖς)* (where *προσφέροντα* agrees with

προσέφερε· τὰς δέ γε Σειρῆνας[10], ὅτι τὰς χεῖρας οὐδενὶ προσέφερον, ἀλλὰ πᾶσι πόρρωθεν ἐπῆδον, πάντας φασὶν ὑπομένειν καὶ ἀκούοντας αὐτῶν κηλεῖσθαι. 32. Καὶ ὁ Κριτόβουλος ἔφη· Ὡς οὐ προσοίσοντος[11] τὰς χεῖρας, εἴ τι ἔχεις ἀγαθὸν εἰς φίλων κτῆσιν, δίδασκε. Οὐδὲ τὸ στόμα οὖν, ἔφη ὁ Σωκράτης, πρὸς τὸ στόμα προσοίσεις; Θάῤῥει, ἔφη ὁ Κριτόβουλος· οὐδὲ γὰρ τὸ στόμα πρὸς τὸ στόμα προσοίσω οὐδενί, ἐὰν μὴ καλὸς ᾖ. Εὐθύς, ἔφη, σύ γε, ὦ Κριτόβουλε, τοὐναντίον τοῦ συμφέροντος εἴρηκας· οἱ μὲν γὰρ καλοὶ τὰ τοιαῦτα οὐχ ὑπομένουσιν, οἱ δὲ αἰσχροὶ καὶ ἡδέως προσιενται, νομίζοντες διὰ τὴν ψυχὴν καλοὶ καλεῖσθαι. 33. Καὶ ὁ Κριτόβουλος ἔφη· Ὡς τοὺς μὲν καλοὺς φιλήσοντός μου[12], τοὺς δ' ἀγαθοὺς καταφιλήσοντος, θαῤῥῶν δίδασκε τῶν φίλων τὰ θηρατικά. Καὶ ὁ Σωκράτης ἔφη· Ὅταν οὖν, ὦ Κριτόβουλε, φίλος τινὶ βούλῃ γενέσθαι, ἐάσεις με κατειπεῖν σου πρὸς αὐτόν, ὅτι ἄγασαί τε αὐτοῦ καὶ ἐπιθυμεῖς φίλος αὐτοῦ εἶναι; Κατηγόρει[13], ἔφη ὁ Κριτόβουλος· οὐδένα γὰρ οἶδα

ἐμέ, the subject of ποιεῖν) οὐκ ἔνεστιν ἐν τῇ, κ.τ.λ.

[10] τὰς δέ γε Σειρῆνας. "But the Sirens at all events;" whatever might be the case with Scylla, there was no doubt about *them* at least. Their very name implies that they drew men (σείρα) by their songs, a fact the modern spelling (Syrens) disguises.

[11] προσοίσοντος. Sc. ἐμοῦ. "On the understanding that I will not lay hands on them," a sense evidently somewhat different from that of the participle alone without ὡς. This form of expression is common with such words as διανοέω and the like. Cf. Plato, Rep. 381 A, διανοεῖσθαι ὡς διαλλαγησομένων.

[12] φιλήσοντός μου. There is a little difficulty here, from the ambiguous sense of καλός. Critobulus says he will only kiss the beautiful (καλός): nay, replies Socrates, the (morally) beautiful will not permit it, the ugly only will do so. I will kiss the beautiful, then, says Critobulus, and hug the good (ἀγαθούς, the morally beautiful). According to one commentator this is a "locus venustissimus;" it is possibly not given to every one to have such a keen eye for beauty.

[13] Κατηγόρει. "Pray, lay this to my charge." He regards the matter as a kind of indictment laid against him. The same idea is carried out when Socrates

μισοῦντα τοὺς ἐπαινοῦντας. 34. Ἐὰν δέ σου προσκατηγορήσω, ἔφη, ὅτι διὰ τὸ ἄγασθαι αὐτοῦ καὶ εὐνοϊκῶς ἔχεις πρὸς αὐτόν, ἆρα μὴ διαβάλλεσθαι[14] δόξεις ὑπ' ἐμοῦ; Ἀλλὰ καὶ αὐτῷ μοι, ἔφη, ἐγγίγνεται εὔνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ. 35. Ταῦτα μὲν δή, ἔφη ὁ Σωκράτης, ἐξέσται μοι λέγειν περὶ σοῦ πρὸς οὓς ἂν βούλῃ φίλους ποιήσασθαι. Ἐὰν δέ μοι ἔτι ἐξουσίαν δῷς λέγειν περὶ σοῦ, ὅτι ἐπιμελής τε τῶν φίλων εἶ καὶ οὐδενὶ οὕτω χαίρεις ὡς φίλοις ἀγαθοῖς καὶ ἐπί τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλῃ οὐχ ἧττον ἢ ἐπὶ τοῖς ἑαυτοῦ[15] καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις οὐδὲν ἧττον ἢ ἐπὶ τοῖς ἑαυτοῦ, ὅπως τε ταῦτα γίγνηται τοῖς φίλοις, οὐκ ἀποκάμνεις μηχανώμενος, καὶ ὅτι ἔγνωκας ἀνδρὸς ἀρετὴν εἶναι νικᾶν τοὺς μὲν φίλους εὖ ποιοῦντα, τοὺς δ' ἐχθροὺς κακῶς, πάνυ ἂν οἶμαί σοι ἐπιτήδειον εἶναί με σύνθηρον τῶν ἀγαθῶν φίλων. 36. Τί οὖν, ἔφη ὁ Κριτόβουλος, ἐμοὶ τοῦτο λέγεις, ὥσπερ οὐκ ἐπὶ σοὶ ὄν[16], ὅ,τι ἂν βούλῃ περὶ ἐμοῦ λέγειν; Μὰ Δί' οὔχ[17], ὥς ποτε ἐγὼ Ἀσπασίας ἤκουσα· ἔφη γὰρ τὰς ἀγαθὰς προμνηστρίδας μετὰ μὲν ἀληθείας τἀγαθὰ διαγγελλούσας δεινὰς εἶναι συνάγειν ἀνθρώπους εἰς κηδείαν, ψευδομένας δ' οὐκ ὠφελεῖν ἐπαινούσας· τοὺς γὰρ ἐξαπατηθέντας ἅμα μισεῖν ἀλλήλους τε καὶ τὴν προμνησα-

talks of bringing a further (*πρός*) charge against him.

[14] *ἆρα μὴ διαβάλλεσθαι.* "You will not, I suppose, seem to be unfavourably represented by me?" Ἆρα οὐ would imply, that such would be the case (cf. II. vi. 38), ἆρα μή that it would not. Cf. IV. ii. 10, *ἆρα μὴ ἰατρός, ἔφη,* "not a physician, I suppose," to which the reply is *οὐκ ἔγωγε.* Below, *ἀλλὰ καὶ αὐτῷ* is elliptical: "not only not so, but even good will is produced in me" (and therefore will be in him under similar circumstances).

[15] *ἑαυτοῦ.* For *σεαυτοῦ*, the notion of self as opposed to friends being prominent. See note on I. iv. 9.

[16] *ὥσπερ οὐκ ἐπὶ σοὶ ὄν.* See I. ii. 20. Here *ἐπὶ σοί* is "in your power."

[17] *Μὰ Δί' οὔχ.* Sc. *οὐκ ἐπί μοί ἐστιν ὅτι ἂν βούλωμαι περὶ σοῦ λέγειν.*

μένην· ἃ δὴ καὶ ἐγὼ[18] πεισθεὶς ὀρθῶς ἔχειν ἡγοῦμαι οὐκ ἐξεῖναί μοι περὶ σοῦ λέγειν ἐπαινοῦντι οὐδέν, ὅ,τι ἂν μὴ ἀληθεύω. 37. Σὺ μὲν[19] ἄρα, ἔφη ὁ Κριτόβουλος, τοιοῦτός μοι φίλος εἶ, ὦ Σώκρατες, οἷος, ἂν μέν τι αὐτὸς ἔχω ἐπιτήδειον εἰς τὸ φίλους κτήσασθαι, συλλαμβάνειν μοι· εἰ δὲ μή, οὐκ ἂν ἐθέλοις πλάσας τι εἰπεῖν ἐπὶ τῇ ἐμῇ ὠφελείᾳ. Πότερα δ' ἄν, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, δοκῶ σοι μᾶλλον ὠφελεῖν σε τὰ ψευδῆ ἐπαινῶν ἢ πείθων πειρᾶσθαί σε ἀγαθὸν ἄνδρα γενέσθαι; εἰ δὲ μὴ φανερὸν οὕτω σοι, ἐκ τῶνδε σκέψαι· 38. εἰ γάρ σε βουλόμενος φίλον ποιῆσαι ναυκλήρῳ ψευδόμενος ἐπαινοίην, φάσκων ἀγαθὸν εἶναι κυβερνήτην, ὁ δέ μοι πεισθεὶς ἐπιτρέψειέ σοι τὴν ναῦν μὴ ἐπισταμένῳ κυβερνᾶν, ἔχεις τινὰ ἐλπίδα μὴ ἂν σαυτόν τε καὶ τὴν ναῦν ἀπολέσαι; ἢ εἴ σοι πείσαιμι κοινῇ τὴν πόλιν ψευδόμενος, ὡς ἂν στρατηγικῷ[20] τε καὶ δικαστικῷ καὶ πολιτικῷ, ἑαυτὴν ἐπιτρέψαι, τί ἂν οἴει σεαυτὸν καὶ τὴν πόλιν ὑπὸ σοῦ[21] παθεῖν; ἢ εἴ τινας ἰδίᾳ τῶν πολιτῶν πείσαιμι ψευδόμενος, ὡς ὄντι οἰκονομικῷ τε καὶ ἐπιμελεῖ, τὰ ἑαυτῶν ἐπιτρέψαι, ἆρ' οὐκ ἂν πεῖραν διδοὺς ἅμα τε βλαβερὸς εἴης καὶ καταγέλαστος φαίνοιο; 39. ἀλλὰ συντομωτάτη τε καὶ ἀσφαλεστάτη καὶ καλλίστη ὁδός, ὦ Κριτόβουλε, ὅ,τι ἂν βούλῃ δοκεῖν ἀγαθὸς εἶναι, τοῦτο καὶ γενέσθαι ἀγαθὸν πειρᾶσθαι. Ὅσαι δ' ἐν ἀνθρώποις ἀρεταὶ λέγονται, σκοπούμενος εὑρήσεις πάσας μαθήσει τε καὶ μελέτῃ αὐξανομένας. Ἐγὼ μὲν οὖν, ὦ Κριτό-

[18] ἃ δὴ καὶ ἐγώ. "Which of course (δή) I being persuaded of, as well as they." Below, in ὅτι ἂν μὴ ἀληθεύω, ὅτι is really a cognate accusative.

[19] Σὺ μέν. Nothing answers to this μέν. Below, ἂν μέν τι ἔχω and εἰ δὲ μή correspond. Cf. III. ix. 11, ἂν μὲν αὐτοὶ ἡγῶνται, followed by εἰ δὲ μή instead of ἐὰν δὲ μή.

[20] ὡς ἂν στρατηγικῷ. For this see note on III. vi. 4 under ὡς ἂν τότε.

[21] ὑπὸ σοῦ. The construction is that of a passive verb, to which παθεῖν is virtually equivalent. So θνήσκειν ὑπό τινος is common.

βουλε, οὕτως οἶμαι δεῖν ἡμᾶς θηρᾶσθαι· εἰ δὲ σύ πως ἄλλως γιγνώσκεις, δίδασκε. Καὶ ὁ Κριτόβουλος· Ἀλλ' αἰσχυνοίμην ἄν, ἔφη, ὦ Σώκρατες, ἀντιλέγων τούτοις· οὔτε γὰρ καλὰ οὔτε ἀληθῆ λέγοιμ' ἄν.

CHAPTER VII.

1. *Καὶ μὴν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν*[22] *δι' ἄγνοιαν ἐπειρᾶτο γνώμῃ ἀκεῖσθαι, τὰς δὲ δι' ἔνδειαν διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. Ἐρῶ δὲ καὶ ἐν τούτοις ἃ σύνοιδα αὐτῷ*[23]*. Ἀρίσταρχον γάρ ποτε ὁρῶν σκυθρωπῶς ἔχοντα· Ἔοικας, ἔφη, ὦ Ἀρίσταρχε, βαρέως φέρειν τι· χρὴ δὲ τοῦ βάρους μεταδιδόναι τοῖς φίλοις· ἴσως γὰρ ἄν τί σε καὶ ἡμεῖς κουφίσαιμεν. Καὶ ὁ Ἀρίσταρχος· 2. Ἀλλὰ μήν, ἔφη, ὦ Σώκρατες, ἐν πολλῇ γέ εἰμι ἀπορίᾳ· ἐπεὶ γὰρ ἐστασίασεν*[24] *ἡ πόλις, πολλῶν φυγόντων εἰς τὸν Πειραιᾶ, συνεληλύθασιν ὡς ἐμὲ καταλελειμμέναι ἀδελφαί τε καὶ ἀδελφιδαῖ καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι*[25] *ἐν τῇ*

[22] *τὰς ἀπορίας . . τὰς μέν.* This is a common form instead of *τῶν ἀποριῶν τὰς μέν.* Cf. Soph. Antig. 21, *οὐ γὰρ τάφου νῷν τὸ κασιγνήτω Κρέων, τὸν μὲν ποοτίσας, τὸν δ' ἀτιμάσας ἔχει.*

[23] *ἃ σύνοιδα αὐτῷ.* "What I know him to have said," not necessarily, I think, implying that Xenophon was present at the conversation, although some believe that it does. Below, *καὶ ἡμεῖς* is "even we."

[24] *ἐπεὶ γὰρ ἐστασίασεν.* This refers to the period of the Thirty Tyrants, when Thrasybulus moved from Phyle to Peiræus, and was joined by many adherents from the upper city.

[25] *ὥστ' εἶναι.* In an earlier note on the difference between *ὥστε* with the infinitive and indicative, I said that *ὥστε* with an infinitive only expressed the capability of an event occurring as a consequence of something previously stated. But it does not exclude the actual occurrence of the event, although it does not state it. Here, for instance, Aristarchus must mean that his house was actually full, not, as an abstract fact, that there were enough to fill it. In the next words *τοὺς ἐλευθέρους* is the subject, and *τεσσαρεσκαίδεκα* (a somewhat un-

οἰκίᾳ τεσσαρεσκαίδεκα τοὺς ἐλευθέρους· λαμβάνομεν δὲ οὔτε ἐκ τῆς γῆς οὐδέν· οἱ γὰρ ἐναντίοι κρατοῦσιν αὐτῆς· οὔτε ἀπὸ τῶν οἰκιῶν· ὀλιγανθρωπία γὰρ ἐν τῷ ἄστει γέγονε· τὰ ἔπιπλα δὲ οὐδεὶς ὠνεῖται, οὐδὲ δανείσασθαι οὐδαμόθεν ἔστιν ἀργύριον, ἀλλὰ πρότερον ἄν τίς μοι δοκεῖ ἐν τῇ ὁδῷ ζητῶν εὑρεῖν ἢ δανειζόμενος λαβεῖν. Χαλεπὸν μὲν οὖν ἐστιν, ὦ Σώκρατες, τοὺς οἰκείους περιορᾶν ἀπολλυμένους, ἀδύνατον δὲ τοσούτους τρέφειν ἐν τοιούτοις πράγμασιν. 3. Ἀκούσας οὖν ταῦτα ὁ Σωκράτης· Τί ποτέ ἐστιν, ἔφη, ὅτι ὁ Κεράμων μὲν πολλοὺς τρέφων οὐ μόνον ἑαυτῷ τε καὶ τούτοις τὰ ἐπιτήδεια δύναται παρέχειν, ἀλλὰ καὶ περιποιεῖται τοσαῦτα, ὥστε καὶ πλουτεῖν[26], σὺ δὲ πολλοὺς τρέφων δέδοικας, μὴ δι' ἔνδειαν τῶν ἐπιτηδείων ἅπαντες ἀπόλησθε; Ὅτι νὴ Δί'[27], ἔφη, ὁ μὲν δούλους τρέφει, ἐγὼ δὲ ἐλευθέρους. 4. Καὶ πότερον, ἔφη, τοὺς παρὰ σοὶ ἐλευθέρους οἴει βελτίους εἶναι ἢ τοὺς παρὰ Κεράμωνι δούλους; Ἐγὼ μὲν οἶμαι, ἔφη, τοὺς παρὰ ἐμοὶ ἐλευθέρους. Οὔκουν, ἔφη, αἰσχρὸν τὸν μὲν ἀπὸ τῶν πονηροτέρων εὐπορεῖν, σὲ δὲ πολλῷ βελτίους ἔχοντα ἐν ἀπορίαις εἶναι; Νὴ Δί', ἔφη· ὁ μὲν γὰρ τεχνίτας τρέφει, ἐγὼ δὲ ἐλευθερίως πεπαιδευμένους. 5. Ἆρ' οὖν, ἔφη, τεχνῖταί εἰσιν οἱ χρήσιμόν τι ποιεῖν ἐπιστάμενοι; Μάλιστά γε, ἔφη. Οὐκοῦν χρήσιμά γ' ἄλφιτα; Σφόδρα γε. Τί δὲ ἄρτοι; Οὐδὲν ἧττον. Τί γάρ; ἔφη, ἱμάτιά τε ἀνδρεῖα καὶ γυναικεῖα καὶ χιτωνίσκοι καὶ χλαμύδες καὶ ἐξωμίδες; Σφόδρα γε, ἔφη, καὶ πάντα ταῦτα χρήσιμα.

usual use for τεσσαρασκαίδεκα) the predicate: "the free persons were fourteen."

[26] ὥστε καὶ πλουτεῖν. "As to be quite rich."

[27] νὴ Δί', ἔφη. Some of the commentators alter this to μὰ Δία, the usual form in negative replies. Cf. I. iv. 9, Μὰ Δί· οὐ γὰρ ὁρῶ τοὺς κυρίους. Here, at first sight, the sense appears to be, "No, it is no disgrace," &c., where μὰ Δία would be usual. But perhaps the meaning is, "well, of course he is well off," inferred from the previous words.

Ἔπειτα, ἔφη, οι παρὰ σοὶ τούτων οὐδὲν ἐπίστανται ποιεῖν; Πάντα μὲν οὖν[28], *ὡς ἐγῷμαι.* 6. *Εἶτ' οὐκ οἶσθα, ὅτι ἀφ' ἑνὸς μὲν τούτων, ἀλφιτοποιίας, Ναυσικύδης οὐ μόνον ἑαυτόν τε καὶ τοὺς οἰκέτας τρέφει ἀλλὰ πρὸς τούτοις καὶ ὗς πολλὰς καὶ βοῦς, καὶ περιποιεῖται τοσαῦτα, ὥστε καὶ τῇ πόλει πολλάκις λειτουργεῖν*[29], *ἀπὸ δὲ ἀρτοποιίας Κύρηβος τήν τε οἰκίαν πᾶσαν διατρέφει καὶ ζῇ δαψιλῶς, Δημέας δὲ ὁ Κολλυτεὺς*[30] *ἀπὸ χλαμυδουργίας, Μένων δ' ἀπὸ χλανιδοποιίας, Μεγαρέων δ' οἱ πλεῖστοι ἀπὸ ἐξωμιδοποιίας διατρέφονται; Νὴ Δί', ἔφη· οὗτοι μὲν γὰρ ὠνούμενοι βαρβάρους ἀνθρώπους ἔχουσιν, ὥστ' ἀναγκάζειν ἐργάζεσθαι ἃ καλῶς ἔχει, ἐγὼ δ' ἐλευθέρους τε καὶ συγγενεῖς.* 7. *Ἔπειτ', ἔφη, ὅτι ἐλεύθεροί τ' εἰσὶ καὶ συγγενεῖς σοι, οἴει χρῆναι μηδὲν αὐτοὺς ποιεῖν ἄλλο ἢ ἐσθίειν καὶ καθεύδειν; πότερον καὶ τῶν ἄλλων ἐλευθέρων τοὺς οὕτω ζῶντας ἄμεινον διάγοντας ὁρᾷς καὶ μᾶλλον εὐδαιμονίζεις, ἢ τούς, ἃ ἐπίστανται χρήσιμα πρὸς τὸν βίον, τούτων ἐπιμελομένους; ἢ τὴν μὲν ἀργίαν καὶ τὴν ἀμέλειαν αἰσθάνῃ τοῖς ἀνθρώποις πρός τε τὸ μαθεῖν ἃ προσήκει ἐπίστασθαι καὶ πρὸς τὸ μνημονεύειν ἃ ἂν μάθωσι καὶ πρὸς τὸ ὑγιαίνειν τε καὶ ἰσχύειν τοῖς σώμασι καὶ πρὸς τὸ κτήσασθαί τε καὶ σώζειν τὰ χρήσιμα πρὸς τὸν βίον ὠφέλιμα ὄντα*[31], *τὴν δὲ ἐργασίαν καὶ τὴν ἐπιμέλειαν*

[28] **Πάντα μὲν οὖν.** "Nay, they know all." **Μὲν οὖν** is often corrective of a person's statement. Cf. Plato, Crito 44 B, *ὡς ἄτοπον τὸ ἐνύπνιον.* *Ἐναργὲς μὲν οὖν,* "nay rather," &c.

[29] **ὥστε καὶ .. λειτουργεῖν.** Nausicydes was not only able to maintain his family, but also (**καί**) to undertake certain public burdens, such as trierarchies, &c. See Smith's Dict. of Antiq. under **λειτουργία.**

[30] **ὁ Κολλυτεύς.** Collytus was one of the **δῆμοι** of Attica. It was in the centre of Athens, near the Agora and Pnyx.

[31] **ὠφέλιμα ὄντα.** This neuter, after *τὴν ἀργίαν* and *τὴν ἀμέλειαν,* is to be explained in very much the same way as *χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφούς* (II. iii. 1), where see the note. The sense is, "you notice idleness and carelessness to be useful things."

οὐδὲν χρήσιμα; 8. ἔμαθον δὲ[32] ἃ φῂς αὐτὰς ἐπίστασθαι πότερον ὡς οὔτε χρήσιμα ὄντα πρὸς τὸν βίον οὔτε ποιήσουσαι αὐτῶν οὐδέν, ἢ τοὐναντίον, ὡς καὶ ἐπιμελησόμεναι τούτων καὶ ὠφεληθησόμεναι ἀπ' αὐτῶν; ποτέρως γὰρ ἂν μᾶλλον ἄνθρωποι σωφρονοῖεν, ἀργοῦντες, ἢ τῶν χρησίμων ἐπιμελούμενοι; ποτέρως δ' ἂν δικαιότεροι εἶεν, εἰ ἐργάζοιντο, ἢ εἰ ἀργοῦντες βουλεύοιντο περὶ τῶν ἐπιτηδείων; 9. ἀλλὰ καὶ νῦν[33] μέν, ὡς ἐγῷμαι, οὔτε σὺ ἐκείνας φιλεῖς οὔτε ἐκεῖναι σέ· σὺ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι σεαυτῷ, ἐκεῖναι δὲ σὲ ὁρῶσαι ἀχθόμενον ἐφ' ἑαυταῖς. Ἐκ δὲ τούτων κίνδυνος μείζω τε ἀπέχθειαν γίγνεσθαι[34] καὶ τὴν προγεγονυῖαν χάριν μειοῦσθαι. Ἐὰν δὲ προστατήσῃς, ὅπως ἐνεργοὶ ὦσι, σὺ μὲν ἐκείνας φιλήσεις, ὁρῶν[35] ὠφελίμους σεαυτῷ οὔσας, ἐκεῖναι δὲ σὲ ἀγαπήσουσιν, αἰσθόμεναι χαίροντά σε αὐταῖς, τῶν δὲ προγεγονυιῶν εὐεργεσιῶν ἥδιον μεμνημένοι τὴν ἀπ' ἐκείνων[36] χάριν αὐξήσετε καὶ ἐκ τούτων φιλικώτερόν τε καὶ οἰκειότερον ἀλλήλοις ἕξετε. 10. Εἰ μὲν τοίνυν αἰσχρόν τι ἔμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν· νῦν δὲ ἃ μὲν δοκεῖ κάλλιστα καὶ πρεπωδέστερα[37] γυναικὶ εἶναι ἐπίστανται

[32] ἔμαθον δέ. The construction is πότερον δὲ ἔμαθον ταῦτα ἃ φῂς . . . . . ὡς οὔτε ὄντα χρήσιμα . . . οὔτε ὡς (αὐταὶ) ποιήσουσαι, κ.τ.λ., where of course ὄντα is the accusative agreeing with the object, and ποιήσουσαι the nominative agreeing with the subject, of ἔμαθον.

[33] ἀλλὰ καὶ νῦν "But over and above this (καί) in your present circumstances."

[34] γίγνεσθαι. The infinitive depends on κίνδυνος. Cf. Xen. Anab. V. i. 6, κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι. A more usual construction is μή and the subjunctive or optative.

[35] ὁρῶν. The present participle, "while seeing;" αἰσθομένας the aorist, "when they have noticed that you are pleased with them."

[36] τὴν ἀπ' ἐκείνων. Sc. εὐεργεσιῶν. There is no opposition here between ἐκείνων and τούτων; for ἐκ τούτων only means "in consequence of this." Below, for προαιρετέον ἦν without ἄν, see a note on I. iii. 3 under καλῶς ἔχειν.

[37] πρεπωδέστερα. "More suited for a woman (than any thing else)."

ὡς ἔοικε· πάντες δὲ ἃ ἐπίστανται ῥᾷστά τε καὶ τάχιστα καὶ κάλλιστα καὶ ἥδιστα ἐργάζονται. Μὴ οὖν ὄκνει, ἔφη, ταῦτα εἰσηγεῖσθαι αὐταῖς, ἃ σοί τε λυσιτελεῖ κἀκείναις, καί, ὡς εἰκός, ἡδέως ὑπακούσονται. 11. *Ἀλλά, νὴ τοὺς θεούς, ἔφη ὁ Ἀρίσταρχος, οὕτως μοι δοκεῖς καλῶς λέγειν, ὦ Σώκρατες, ὥστε πρόσθεν μὲν οὐ προσιέμην δανείσασθαι, εἰδώς, ὅτι ἀναλώσας ὅ,τι ἂν λάβω οὐχ ἕξω ἀποδοῦναι, νῦν δέ μοι δοκῶ*[38] *εἰς ἔργων ἀφορμὴν ὑπομένειν αὐτὸ ποιῆσαι.*

12. *Ἐκ τούτων δὲ ἐπορίσθη μὲν ἀφορμή, ἐωνήθη*[39] *δὲ ἔρια· καὶ ἐργαζόμεναι*[40] *μὲν ἡρίστων, ἐργασάμεναι δὲ ἐδείπνουν, ἱλαραὶ δὲ ἀντὶ σκυθρωπῶν ἦσαν· καὶ ἀντὶ ὑφορωμένων ἑαυτὰς*[41] *ἡδέως ἀλλήλας ἐώρων· καὶ αἱ μὲν ὡς κηδεμόνα ἐφίλουν*[42]*, ὁ δὲ ὡς ὠφελίμους ἠγάπα. Τέλος δὲ ἐλθὼν πρὸς τὸν Σωκράτην χαίρων διηγεῖτο ταῦτά τε καὶ ὅτι αἰτιῶνται αὐτὸν μόνον τῶν ἐν τῇ οἰκίᾳ ἀργὸν ἐσθίειν.* 13. *Καὶ ὁ Σωκράτης ἔφη· Εἶτα οὐ λέγεις αὐταῖς τὸν τοῦ κυνὸς λόγον; φασὶ γάρ, ὅτε φωνήεντα ἦν τὰ ζῷα, τὴν ὄϊν πρὸς τὸν δεσπότην εἰπεῖν· Θαυμαστὸν ποιεῖς, ὃς ἡμῖν μὲν ταῖς καὶ ἐριά σοι καὶ ἄρνας καὶ τυρὸν παρεχούσαις οὐδὲν δίδως, ὅ,τι ἂν μὴ*

[38] *νῦν δέ μοι δοκῶ.* The construction is *νῦν δέ μοι δοκεῖ ὑπομένειν ποιῆσαι αὐτὸ* (sc. *δανείσασθαι*) *εἰς ἀφορμήν* (as a groundwork, starting-point for).

[39] *ἐωνήθη.* The word is used passively, although *ὠνέομαι* is a deponent verb. Cf. Plato de Leg. 850 A, *τὸ δὲ ὠνηθὲν ἢ πραθέν.*

[40] *ἐργαζόμεναι.* The difference in the tenses is to be noticed: Aristarchus' kinswomen worked at breakfast, and dined after work was over.

[41] *ἀντὶ ὑφορωμένων ἑαυτάς.* "Instead of (being) persons regarding each other with suspicion." For *ἑαυτάς* and *ἀλλήλας* see II. vi. 20.

[42] *ἐφίλουν.* *Φιλεῖν* and *ἀγαπᾶν* are no doubt used in their distinctive senses. The former implies a warm passionate love; the latter a kindly regard, the sentiment Aristarchus would naturally feel for his kinswomen. Hence the common use of *ἀγαπᾶν* in the sense of "to be content with any thing." Below, *αἰτιῶνται* might have been in the optative mood after *διηγεῖτο*, but the words run as though they were a direct relation of facts not depending on a verb of narration. Cf. Thucyd. iv. 12, *ἔγνω ὅτι οἱ Ἀθηναῖοι οὐδὲν ἐνδώσουσιν.*

ἐκ τῆς γῆς λάβωμεν, τῷ δὲ κυνί, ὃς οὐδὲν τοιοῦτόν σοι παρέχει, μεταδίδως οὗπερ αὐτὸς ἔχεις σίτου. 14. Τὸν κύνα οὖν ἀκούσαντα εἰπεῖν· Ναὶ μὰ Δία[43]· ἐγὼ γάρ εἰμι ὁ καὶ ὑμᾶς[44] αὐτὰς σώζων, ὥστε μήτε ὑπ' ἀνθρώπων κλέπτεσθαι μήτε ὑπὸ λύκων ἁρπάζεσθαι, ἐπεὶ ὑμεῖς γε, εἰ μὴ ἐγὼ προφυλάττοιμι ὑμᾶς, οὐδ' ἂν νέμεσθαι δύναισθε, φοβούμεναι, μὴ ἀπόλησθε. Οὕτω δὴ λέγεται καὶ τὰ πρόβατα συγχωρῆσαι τὸν κύνα προτιμᾶσθαι. Καὶ σὺ οὖν ἐκείναις λέγε, ὅτι ἀντὶ κυνὸς εἶ φύλαξ καὶ ἐπιμελητής, καὶ διὰ σὲ οὐδ' ὑφ' ἑνὸς ἀδικούμεναι ἀσφαλῶς τε καὶ ἡδέως ἐργαζόμεναι ζῶσιν.

CHAPTER VIII.

1. Ἄλλον δέ ποτε ἀρχαῖον ἑταῖρον διὰ χρόνου ἰδών, Πόθεν, ἔφη, Εὔθηρε, φαίνῃ; Ὑπὸ μὲν τὴν κατάλυσιν[45] τοῦ πολέμου, ἔφη, ὦ Σώκρατες, ἐκ τῆς ἀποδημίας, νυνὶ μέντοι[46] αὐτόθεν[47]· ἐπειδὴ γὰρ ἀφῃρέθημεν τὰ ἐν τῇ ὑπερορίᾳ κτήματα, ἐν δὲ τῇ Ἀττικῇ ὁ πατήρ μοι οὐδὲν

[43] Ναὶ μὰ Δία. "Yes by Jupiter (our master is right), for." This is not the reply to any question, or νὴ Δία would have been found, no doubt, as usual.

[44] καὶ ὑμᾶς. "Yourselves as well as your wool," &c. Below, in μὴ ἀπόλησθε, the subjunctive gives a less hypothetical view of the matter than ἀπόλοισθε would, and so puts the risk of perishing more vividly forward, as certain to occur if the sheep were left without the dog. Kühner quotes Anab. I. iii. 17, ὀκνοίην ἂν μὴ ἡμᾶς καταδύσῃ.

[45] τὴν κατάλυσιν. This refers to the end of the Peloponnesian war, when the Spartans granted peace to the Athenians on condition of evacuating all the foreign possessions of the state, and confining themselves within the limits of their own territory.

[46] μέντοι. This corresponds to ὑπὸ μὲν, κ.τ.λ. Αὐτόθεν is "from the city." Cf. Plato de Rep. 567 E, τοὺς δὲ αὐτόθεν, opposed to τοὺς ξενικούς. For the case of ἔχοντα see I. i. 9.

[47] αὐτόθεν. The meaning is not the same as above. Here it is "at once," "from this very moment." Cf. Plato, Symp. 213 A, ἀλλά μοι λέγετε αὐτόθεν.

κατέλιπεν, ἀναγκάζομαι νῦν ἐπιδημήσας τῷ σώματι ἐργαζόμενος τὰ ἐπιτήδεια πορίζεσθαι· δοκεῖ δέ μοι τοῦτο κρεῖττον εἶναι ἢ δέεσθαί τινος ἀνθρώπων, ἄλλως τε καὶ μηδὲν ἔχοντα ἐφ' ὅτῳ ἂν δανειζοίμην. 2. Καὶ πόσον χρόνον οἴει σοι, ἔφη, τὸ σῶμα ἱκανὸν εἶναι μισθοῦ τὰ ἐπιτήδεια ἐργάζεσθαι; Μὰ τὸν Δί', ἔφη, οὐ πολὺν χρόνον. Καὶ μήν, ἔφη, ὅταν γε πρεσβύτερος γένῃ, δῆλον, ὅτι δαπάνης μὲν δεήσῃ, μισθὸν δὲ οὐδείς σοι θελήσει τῶν τοῦ σώματος ἔργων διδόναι. 3. Ἀληθῆ λέγεις, ἔφη. Οὐκοῦν, ἔφη, κρεῖττόν ἐστιν αὐτόθεν τοῖς τοιούτοις τῶν ἔργων ἐπιτίθεσθαι, ἃ καὶ πρεσβυτέρῳ γενομένῳ ἐπαρκέσει, καὶ προσελθόντα τῷ τῶν πλείονα χρήματα κεκτημένων, τῷ δεομένῳ[48] τοῦ συνεπιμελησομένου, ἔργων τε ἐπιστατοῦντα καὶ συγκομίζοντα καρποὺς καὶ συμφυλάττοντα τὴν οὐσίαν ὠφελοῦντα ἀντωφελεῖσθαι. 4. Χαλεπῶς ἄν, ἔφη, ἐγώ, ὦ Σώκρατες, δουλείαν ὑπομείναιμι. Καὶ μὴν οἵ γε ἐν ταῖς πόλεσι προστατεύοντες καὶ τῶν δημοσίων ἐπιμελόμενοι οὐ δουλοπρεπέστεροι ἕνεκα τούτου, ἀλλ' ἐλευθεριώτεροι νομίζονται. 5. Ὅλως μήν, ἔφη, ὦ Σώκρατες, τὸ ὑπαίτιον εἶναί τινι οὐ πάνυ προσίεμαι. Καὶ μήν, ἔφη, Εὔθηρε, οὐ πάνυ γε ῥᾴδιόν ἐστιν εὑρεῖν ἔργον, ἐφ' ᾧ οὐκ ἄν τις αἰτίαν ἔχοι· χαλεπὸν γὰρ οὕτω τι ποιῆσαι, ὥστε μηδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ ἀγνώμονι κριτῇ περιτυχεῖν, ἐπεὶ καὶ οἷς νῦν ἐργάζεσθαι[49] φῄς, θαυμάζω εἰ ῥᾴδιόν ἐστιν ἀνέγκλητον διαγίνεσθαι. 6. Χρὴ οὖν πειρᾶσθαι τούς τε φιλαιτίους φεύγειν καὶ τοὺς εὐγνώμονας διώκειν καὶ τῶν πραγμάτων ὅσα μὲν δύνασαι ποιεῖν ὑπομένειν,

[48] *τῷ δεομένῳ.* "Who wants some one to help him in looking after his property." Cf. II. ii. 4, *τούτου γε τῶν ἀπολυσόντων μεσταὶ μὲν αἱ ὁδοί.*

[49] *οἷς νῦν ἐργάζεσθαι.* "Blameless in those matters at which you say you work." Below, *τούτων*, the plural, follows the singular *ὅτι.*

ὅσα δὲ μὴ δύνασαι φυλάττεσθαι, ὅ,τι δ' ἂν πράττῃς, τούτων ὡς κάλλιστα καὶ προθυμότατα ἐπιμελεῖσθαι· οὕτω γὰρ ἥκιστα μέν σε οἶμαι ἐν αἰτίᾳ εἶναι, μάλιστα δὲ τῇ ἀπορίᾳ βοήθειαν εὑρεῖν, ῥᾷστα δὲ καὶ ἀκινδυνότατα ζῆν καὶ εἰς τὸ γῆρας διαρκέστατα.

CHAPTER IX.

1. *Οἶδα δέ ποτε αὐτὸν καὶ Κρίτωνος ἀκούσαντα, ὡς χαλεπὸν ὁ βίος*[50] *Ἀθήνῃσιν εἴη ἀνδρὶ βουλομένῳ τὰ ἑαυτοῦ πράττειν. Νῦν γάρ, ἔφη, ἐμέ τινες εἰς δίκας ἄγουσιν, οὐχ ὅτι ἀδικοῦνται ὑπ' ἐμοῦ, ἀλλ' ὅτι νομίζουσιν ἥδιον ἄν με ἀργύριον τελέσαι ἢ πράγματα ἔχειν. Καὶ ὁ Σωκράτης· 2. Εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι; Καὶ μάλα, ἔφη· μᾶλλον γάρ μοι λυσιτελεῖ τρέφειν ἢ μή. Οὐκ ἂν οὖν θρέψαις καὶ ἄνδρα, ὅστις ἐθέλοι τε καὶ δύναιτό σου ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; Ἥδέως γ' ἄν, ἔφη, εἰ μὴ φοβοίμην, ὅπως μὴ*[51] *ἐπ' αὐτόν με τράποιτο. 3. Τί δ'; ἔφη, οὐχ ὁρᾷς, ὅτι πολλῷ ἥδιόν ἐστι χαριζόμενον οἵῳ σοὶ ἀνδρὶ*[52] *ἢ ἀπεχθόμενον ὠφελεῖσθαι; εὖ ἴσθι, ὅτι εἰσὶν ἐνθάδε τῶν τοιούτων*[53] *ἀνδρῶν οἳ πάνυ ἂν φιλοτιμηθεῖεν φίλῳ σοι χρῆσθαι.*

4. *Καὶ ἐκ τούτων ἀνευρίσκουσιν Ἀρχέδημον, πάνυ*

[50] *χαλεπὸν ὁ βίος.* Cf. II. iii. 1.

[51] *φοβοίμην, ὅπως μή.* This is a less common construction than *μή* alone. Cf. Demosth. Philip. iii. p. 130, *δέδοικα ὅπως μὴ πάντα ἅμα ποιεῖν ἡμῖν ἀνάγκη γένηται.*

[52] *οἵῳ σοὶ ἀνδρί.* This is a common attraction, for *οἷος εἶ σύ.* Cf. Plato, Symp. 220 B, *καί ποτε ὄντος πάγου οἷου δεινοτάτου.* This is very similar to the attraction usual with *ὥσπερ.* Cf. also IV. viii. 2, *οἷον ὑγίειαν ἢ ῥώμην.*

[53] *τῶν τοιούτων.* The genitive depends on *οἵ.*

μὲν ἱκανὸν εἰπεῖν τε καὶ πρᾶξαι, πένητα δέ· οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδαίνειν, ἀλλά, φιλόχρηστός τε καὶ εὐφυέστερος ὢν[54] ἀπὸ τῶν συκοφαντῶν λαμβάνειν. Τούτῳ οὖν ὁ Κρίτων, ὁπότε συγκομίζοι ἢ σῖτον ἢ ἔλαιον ἢ οἶνον ἢ ἔρια ἢ ἄλλο τι τῶν ἐν ἀγρῷ γιγνομένων χρησίμων πρὸς τὸν βίον, ἀφελὼν ἔδωκε[55], καὶ ὁπότε θύοι, ἐκάλει, καὶ τὰ τοιαῦτα πάντα ἐπεμελεῖτο. 5. Νομίσας δὲ ὁ Ἀρχέδημος ἀποστροφὴν οἱ τὸν Κρίτωνος οἶκον μάλα περιεῖπεν αὐτόν· καὶ εὐθὺς τῶν συκοφαντούντων τὸν Κρίτωνα ἀνευρήκει[56] πολλὰ μὲν ἀδικήματα, πολλοὺς δὲ ἐχθρούς, καὶ προσεκαλέσατο εἰς δίκην δημοσίαν[57], ἐν ᾗ αὐτὸν ἔδει κριθῆναι, ὅ,τι δεῖ παθεῖν ἢ ἀποτίσαι. 6. Ὁ δέ, συνειδὼς αὑτῷ πολλὰ καὶ πονηρά, πάντ' ἐποίει, ὥστε ἀπαλλαγῆναι τοῦ Ἀρχεδήμου. Ὁ δὲ Ἀρχέδημος οὐκ ἀπηλλάττετο, ἕως τόν τε Κρίτωνα ἀφῆκε καὶ αὐτῷ[58] χρήματα ἔδωκεν. 7. Ἐπεὶ δὲ τοῦτό τε καὶ ἄλλα τοιαῦτα ὁ Ἀρχέδημος διεπράξατο, ἦδη τότε, ὥσπερ, ὅταν νομεὺς ἀγαθὸν κύνα

[54] *εὐφυέστερος ἄν.* "Unusually well fitted to get money out of the informers." Archedêmus turned the tables on these people, and instead of letting Crito be attacked, he attacked *them*. The comparative is often used in this sense, of possessing a certain quality more than most persons. It also has the sense of "more than is right." Cf. Thucyd. viii. 84, *ὁ δὲ αὐθαδέστερόν τέ τι ἀπεκρίνατο*, "in too self-willed a manner."

[55] *ἔδωκε.* Kühner inserts *ἄν* in the text, because, he says, that after *ὁπότε, ὅτε, κ.τ.λ.*, the imperfect is used with or without *ἄν* to express what generally happens, but the aorist requires *ἄν*. So Anab. II. iii. 11, *εἴ τις αὐτῷ δοκοίη, ἔπαισεν ἄν.* But I have not followed his reading, because I am not absolutely certain that the aorist is never used without *ἄν*.

[56] *ἀνευρήκει.* The pluperfect seems used to express the quickness of Archedêmus' discovery: "he in a moment discovered;" a moment had barely passed and he had found out what he did find. Sauppe compares Cyrop. I. iv. 5, *ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει.*

[57] *δίκην δημοσίαν.* That is, *γραφήν*, a criminal prosecution (not a private action), where the penalty would be bodily punishment (*παθεῖν*) or a fine paid (*ἀποτῖσαι*). Below, the reason of the difference in the tenses in *ἀπαλλαγῆναι* and *ἀπηλλάττετο* is obvious.

[58] *αὐτῷ.* Sc. to Archedêmus.

ἔχῃ. καὶ οἱ ἄλλοι νομεῖς βούλονται πλησίον αὐτοῦ τὰς ἀγέλας ἱστάναι, ἵνα τοῦ κυνὸς ἀπολαύωσιν, οὕτω καὶ Κρίτωνος πολλοὶ τῶν φίλων ἐδέοντο καὶ σφίσι παρέχειν φύλακα τὸν Ἀρχέδημον. 8. Ὁ δὲ Ἀρχέδημος τῷ Κρίτωνι ἡδέως ἐχαρίζετο, καὶ οὐχ ὅτι[59] μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ· εἰ δέ τις αὐτῷ τούτων, οἷς ἀπήχθετο, ὀνειδίζοι, ὡς ὑπὸ Κρίτωνος ὠφελούμενος κολακεύοι αὐτόν· Πότερον οὖν, ἔφη ὁ Ἀρχέδημος, αἰσχρόν ἐστιν εὐεργετούμενον ὑπὸ χρηστῶν ἀνθρώπων καὶ ἀντευεργετοῦντα τοὺς μὲν τοιούτους φίλους ποιεῖσθαι, τοῖς δὲ πονηροῖς διαφέρεσθαι, ἢ τοὺς μὲν καλοὺς κἀγαθοὺς ἀδικεῖν πειρώμενον ἐχθροὺς ποιεῖσθαι, τοῖς δὲ πονηροῖς συνεργοῦντα πειρᾶσθαι φίλους ποιεῖσθαι καὶ χρῆσθαι τούτοις ἀντ' ἐκείνων; ἐκ δὲ τούτου εἷς τε τῶν Κρίτωνος φίλων Ἀρχέδημος ἦν καὶ ὑπὸ τῶν ἄλλων Κρίτωνος φίλων ἐτιμᾶτο.

CHAPTER X.

1. Οἶδα δὲ καὶ Διοδώρῳ αὐτὸν ἑταίρῳ ὄντι τοιάδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Διοδώρε, ἄν τίς σοι[60] τῶν οἰκετῶν ἀποδρᾷ, ἐπιμελῇ, ὅπως ἀνακομίσῃ; 2. Καὶ ἄλλους γε νὴ Δί', ἔφη, παρακαλῶ, σῶστρα τούτοι ἀνακηρύσσων. Τί γάρ; ἔφη, ἐάν τίς σοι κάμνῃ τῶν οἰκετῶν, τούτου ἐπιμελῇ καὶ παρακαλεῖς ἰατρούς, ὅμως μὴ ἀποθάνῃ; Σφόδρα γ', ἔφη. Εἰ δέ τίς σοι τῶν γνωρίμων, ἔφη, πολὺ τῶν οἰκετῶν χρησιμώτερος ὤν, κινδυνεύει δι' ἔνδειαν ἀπολέσθαι, οὐκ οἴει σοι ἄξιον

[59] οὐχ ὅτι. Cf. I. vi. 11. The full sentence here would be οὐ λέγω ὅτι μόνος, κ.τ.λ. Cf. Plato, Lys. 219 E, οὐχ ὅτι πολλάκις λέγομεν, ἀλλά, κ.τ.λ.

[60] ἄν τίς σοι. "If you find that any one runs away." The dative is that of the indirect object, or general relationship.

εἶναι ἐπιμεληθῆναι, ὅπως διασωθῇ; 3. καὶ μὴν[61] οἶσθά γε, ὅτι οὐκ ἀγνώμων ἐστὶν Ἑρμογένης, αἰσχύνοιτο δ' ἄν, εἰ ὠφελούμενος ὑπὸ σοῦ μὴ ἀντωφελοίη σε· καίτοι τὸ ὑπηρέτην ἑκόντα τε καὶ εὔνουν καὶ παράμονον καὶ τὸ κελευόμενον ἱκανὸν ποιεῖν ἔχειν καὶ μὴ μόνον τὸ κελευόμενον ἱκανὸν ὄντα ποιεῖν, ἀλλὰ δυνάμενον καὶ ἀφ' ἑαυτοῦ χρήσιμον εἶναι καὶ προνοεῖν καὶ προβουλεύεσθαι πολλῶν οἰκετῶν οἶμαι ἀντάξιον εἶναι. 4. Οἱ μέντοι ἀγαθοὶ οἰκονόμοι, ὅταν τὸ πολλοῦ ἄξιον μικροῦ ἐξῇ πρίασθαι, τότε φασὶ δεῖν ὠνεῖσθαι· νῦν δὲ διὰ τὰ πράγματα[62] εὐωνοτάτους ἔστι φίλους ἀγαθοὺς κτήσασθαι. 5. Καὶ ὁ Διόδωρος· Ἀλλὰ καλῶς γε, ἔφη, λέγεις, ὦ Σώκρατες, καὶ κέλευσον ἐλθεῖν ὡς ἐμὲ τὸν Ἑρμογένην. Μὰ Δί', ἔφη, οὐκ ἔγωγε· νομίζω γὰρ οὔτε σοὶ κάλλιον εἶναι τὸ καλέσαι ἐκεῖνον τοῦ αὐτὸν ἐλθεῖν[63] πρὸς ἐκεῖνον, οὔτε ἐκείνῳ μεῖζον ἀγαθὸν τὸ πραχθῆναι ταῦτα ἢ σοί. 6. Οὕτω δὴ ὁ Διόδωρος ᾤχετο πρὸς τὸν Ἑρμογένην καὶ οὐ πολὺ τελέσας ἐκτήσατο φίλον, ὃς ἔργον εἶχε σκοπεῖν, ὅ,τι ἂν ἢ λέγων ἢ πράττων ὠφελοίη τε καὶ εὐφραίνοι Διόδωρον.

[61] καὶ μήν. "And certainly;" not, I think, "and yet."

[62] διὰ τὰ πράγματα. "Owing to the present state of affairs," under the Thirty Tyrants, I suppose, when there was great social distress, and it was easy therefore to secure friends at small outlay, by helping them.

[63] τοῦ αὐτὸν ἐλθεῖν. "Than your going yourself." Of course αὐτός could not be used, because the whole clause depends on νομίζω. Below, ἔργον εἶχεν is "made it his own business." Breitenbach quotes Agesil. xi. 12, ἔργον εἶχεν ἀμαυροῦν τὰ τῶν πολεμίων.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ.

BOOK III.

CHAPTER I.

1. Ὅτι δὲ τοὺς ὀρεγομένους τῶν καλῶν ἐπιμελεῖς ὧν ὀρέγοιντο[64] ποιῶν ὠφέλει, νῦν τοῦτο διηγήσομαι· ἀκούσας γάρ ποτε Διονυσόδωρον εἰς τὴν πόλιν ἥκειν ἐπαγγελλόμενον στρατηγεῖν διδάξειν, ἔλεξε πρός τινα τῶν ξυνόντων, ὃν ἠσθάνετο βουλόμενον τῆς τιμῆς ταύτης ἐν τῇ πόλει τυγχάνειν· 2. Αἰσχρὸν μέντοι, ὦ νεανία, τὸν βουλόμενον ἐν τῇ πόλει στρατηγεῖν, ἐξὸν τοῦτο μαθεῖν, ἀμελῆσαι αὐτοῦ, καὶ δικαίως ἂν οὗτος ὑπὸ τῆς πόλεως ζημιοῖτο πολὺ μᾶλλον, ἢ εἴ τις ἀνδριάντας ἐργολαβοίη μὴ μεμαθηκὼς ἀνδριαντοποιεῖν. 3. Ὅλης γὰρ τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τά τε ἀγαθὰ κατορθοῦντος αὐτοῦ καὶ τὰ κακὰ διαμαρτάνοντος εἰκὸς γίγνεσθαι· πῶς οὖν οὐκ ἂν δικαίως ὁ τοῦ μὲν μανθάνειν τοῦτο ἀμελῶν, τοῦ δὲ αἱρεθῆναι ἐπιμελόμενος ζημιοῖτο; Τοιαῦτα μὲν δὴ λέγων ἔπεισεν αὐτὸν ἐλθόντα μανθάνειν. 4. Ἐπεὶ δὲ μεμαθηκὼς ἦκε, προσέπαιζεν[65] αὐτῷ

[64] ὧν ὀρέγοιντο. An optative of indefinite frequency. Below, αἰσχρὸν μέντοι is "assuredly it is disgraceful."

[65] προσέπαιζεν. If the imperfect be right here, it implies that Socrates repeated his joke, as a man is inclined to do when he thinks he has a good one.

λέγων· Οὐ δοκεῖ ὑμῖν, ὦ ἄνδρες, ὥσπερ Ὅμηρος τὸν Ἀγαμέμνονα γεραρὸν[66] ἔφη εἶναι, καὶ οὕτω ὅδε στρατηγεῖν μαθὼν γεραρώτερος φαίνεσθαι; καὶ γὰρ ὥσπερ ὁ κιθαρίζειν μαθών, καὶ ἐὰν μὴ κιθαρίζῃ, κιθαριστής ἐστι, καὶ ὁ μαθὼν ἰᾶσθαι, κἂν μὴ ἰατρεύῃ, ὅμως ἰατρός ἐστιν, οὕτω καὶ ὅδε ἀπὸ τοῦδε τοῦ χρόνου διατελεῖ στρατηγὸς ὤν, κἂν μηδεὶς αὐτὸν ἕληται· ὁ δὲ μὴ ἐπιστάμενος οὔτε στρατηγὸς οὔτε ἰατρός ἐστιν, οὐδὲ ἐὰν ὑπὸ πάντων ἀνθρώπων αἱρεθῇ. 5. Ἀτάρ, ἔφη, ἵνα καί, ἐὰν ἡμῶν[67] τις ταξιαρχῇ ἢ λοχαγῇ σοι, ἐπιστημονέστεροι τῶν πολεμικῶν ὦμεν, λέξον ἡμῖν, πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν. Καὶ ὅς· Ἐκ τοῦ αὐτοῦ, ἔφη, εἰς ὅπερ καὶ ἐτελεύτα· τὰ γὰρ τακτικὰ ἐμέ γε καὶ ἄλλο οὐδὲν ἐδίδαξεν. 6. Ἀλλὰ μήν, ἔφη ὁ Σωκράτης, τοῦτό γε πολλοστὸν μέρος ἐστὶ στρατηγίας· καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ πορισικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις καὶ μηχανικὸν καὶ ἐργαστικὸν καὶ ἐπιμελῆ καὶ καρτερικὸν καὶ ἀγχίνουν καὶ φιλόφρονά τε καὶ ὠμόν, καὶ ἁπλοῦν τε καὶ ἐπίβουλον, καὶ φυλακτικόν τε καὶ κλέπτην, καὶ προετικὸν καὶ ἅρπαγα, καὶ φιλόδωρον καὶ πλεονέκτην, καὶ ἀσφαλῆ καὶ ἐπιθετικόν, καὶ ἄλλα πολλὰ καὶ φύσει καὶ ἐπιστήμῃ δεῖ τὸν εὖ στρατηγήσοντα ἔχειν. 7. Καλὸν δὲ καὶ τὸ τακτικὸν εἶναι· πολὺ γὰρ διαφέρει στράτευμα τεταγμένον ἀτάκτου· ὥσπερ λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν ἐῤῥιμμένα[68] οὐδὲν χρήσιμά ἐστιν, ἐπειδὰν

[66] *γεραρόν*. Cf. Iliad iii. 170. Below, in *καὶ γάρ, καὶ* seems to belong to *ὁ κιθαρίζειν μαθών* in the sense of "both;" as also in § 6. Kühner notices that the aorist *μαθών* refers to the simple act of having once learnt; whereas the perfect *μεμαθηκώς* above implies the having learnt, and retaining the knowledge.

[67] *ἵνα καί, ἐὰν ἡμῶν*. "In order that beyond *your* being the more skilful (*καί*) we may be," &c., so that the sense is the same as if the words had been *ἵνα καὶ ἡμεῖς ἐάν*, κ.τ.λ. Below, *ἐμέ γε* is "me at least," whatever he taught others.

[68] *ἐῤῥιμμένα*. Although the

δὲ ταχθῇ κάτω μὲν καὶ ἐπιπολῆς τὰ μήτε σηπόμενα μήτε τηκόμενα, οἵ τε λίθοι καὶ ὁ κέραμος, ἐν μέσῳ δὲ αἵ τε πλίνθοι καὶ τὰ ξύλα, ὥσπερ ἐν οἰκοδομίᾳ συντίθεται τότε γίγνεται πολλοῦ ἄξιον κτῆμα οἰκία. 8. Ἀλλὰ πάνυ, ἔφη ὁ νεανίσκος, ὅμοιον, ὦ Σώκρατες, εἴρηκας· καὶ γὰρ ἐν τῷ πολέμῳ τούς τε πρώτους ἀρίστους δεῖ τάττειν καὶ τοὺς τελευταίους, ἐν δὲ μέσῳ τοὺς χειρίστους, ἵνα ὑπὸ μὲν τῶν[69] ἄγωνται, ὑπὸ δὲ αὖ τῶν ὠθῶνται. 9. Εἰ μὲν τοίνυν[70], ἔφη, καὶ διαγιγνώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν· εἰ δὲ μή, τί σοι ὄφελος ὢν ἔμαθες; οὐδὲ γὰρ εἴ σε ἀργύριον ἐκέλευσε πρῶτον μὲν καὶ τελευταῖον τὸ κάλλιστον τάττειν, ἐν μέσῳ δὲ τὸ χείριστον, μὴ διδάξας διαγιγνώσκειν τό τε καλὸν καὶ τὸ κίβδηλον, οὐδὲν ἄν σοι ὄφελος ἦν. Ἀλλὰ μὰ Δί', ἔφη, οὐκ ἐδίδαξεν· ὥστε αὐτοὺς ἂν ἡμᾶς δέοι τούς τε ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν. 10. Τί οὖν οὐ σκοποῦμεν, ἔφη, πῶς ἂν αὐτῶν μὴ διαμαρτάνοιμεν; Βούλομαι, ἔφη ὁ νεανίσκος. Οὐκοῦν, ἔφη, εἰ μὲν ἀργύριον δέοι ἁρπάζειν, τοὺς φιλαργυρωτάτους πρώτους καθιστάντες ὀρθῶς ἂν τάττοιμεν; Ἔμοιγε δοκεῖ. Τί δὲ τοὺς κινδυνεύειν μέλλοντας[71]; ἆρα τοὺς φιλοτιμοτάτους προτακτέον; Οὗτοι γοῦν εἰσιν, ἔφη, οἱ

neuter, as the grammarians say, is the least worthy gender, yet it is often used, as here, for the adjective or participle, when the substantives are of different genders. Herodotus has *αὐχένα καὶ τὴν κεφαλὴν κεχρυσωμένα φαίνει*. For *συντίθεται*, which agrees with the last of the subjects (*τὰ ξύλα*), cf. Demosth. p. 218, *ἡ ἐμὴ συνέχεια καὶ πλάνοι καὶ ταλαιπωρίαι καὶ τὰ πολλὰ ψηφίσματα τί ἀπειργάσατο;*

[69] *ὑπὸ μὲν τῶν*. For the position of the article cf. Plato, Phaedr. 263 B, *ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὔ*.

[70] *Εἰ μὲν τοίνυν*. The sentence is not completed, and *εὖ ἔχει* or the like must be added. Cf. Anab. VII. i. 31, *ἢν μὲν δυνώμεθα παρ' ὑμῶν ἀγαθόν τι εὑρίσκεσθαι, εἰ δὲ μή, κ.τ.λ.* Also St. Luke's Gospel xiii. 9.

[71] *τοὺς κινδυνεύειν μέλλοντας*. Sc. *φήσομεν ποιῆσαι δεῖν* or something of the kind. Or perhaps *λέγεις* in the sense of "say about," as in Plato, Apol. 9 A, *φαίνεται τοῦτο οὐ λέγειν τὸν Σωκράτη*, where see Stallbaum's note.

ἕνεκα ἐπαίνου κινδυνεύειν ἐθέλοντες· οὐ τοίνυν οὗτοί γε ἄδηλοι, ἀλλ' ἐπιφανεῖς πανταχοῦ ὄντες εὐαίρετοι ἂν εἶεν. 11. Ἀτάρ, ἔφη, πότερά σε τάττειν μόνον ἐδίδαξεν ἢ καὶ ὅποι καὶ ὅπως[72] χρηστέον ἑκάστῳ τῶν ταγμάτων; Οὐ πάνυ, ἔφη. Καὶ μὴν πολλά γ' ἐστί, πρὸς ἃ[73] οὔτε τάττειν οὔτε ἄγειν ὡσαύτως προσήκει. Ἀλλὰ μὰ Δί', ἔφη, οὐ διεσαφήνιζε ταῦτα. Νὴ Δί', ἔφη, πάλιν τοίνυν ἐλθὼν ἐπανερώτα· ἦν γὰρ ἐπίστηται καὶ μὴ ἀναιδὴς ᾖ, αἰσχυνεῖται ἀργύριον εἰληφὼς ἐνδεᾶ σε ἀποπέμψασθαι.

CHAPTER II.

1. Ἐντυχὼν δέ ποτε στρατηγεῖν ᾠρημένῳ τῷ· Τοῦ ἕνεκεν, ἔφη, Ὅμηρον οἴει τὸν Ἀγαμέμνονα προσαγορεῦσαι ποιμένα λαῶν; ἆρά γε ὅτι[74], ὥσπερ τὸν ποιμένα ἐπιμελεῖσθαι δεῖ, ὅπως σῶαί τε ἔσονται αἱ ὄϊες καὶ τὰ ἐπιτήδεια ἕξουσι, καὶ οὗ ἕνεκα τρέφονται, τοῦτο ἔσται, οὕτω καὶ τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ, ὅπως σῶοί τε οἱ στρατιῶται ἔσονται καὶ τὰ ἐπιτήδεια ἕξουσι, καί, οὗ ἕνεκα στρατεύονται, τοῦτο ἔσται; στρατεύονται δέ, ἵνα κρατοῦντες τῶν πολεμίων εὐδαιμονέστεροι ὦσιν· 2. ἢ τί δήποτε οὕτως ἐπῄνεσε τὸν Ἀγαμέμνονα εἰπών,

Ἀμφότερον[75], βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής;

ἆρά γε ὅτι αἰχμητής τε κρατερὸς ἂν εἴη, οὐκ εἰ

[72] ὅποι καὶ ὅπως. "For what purpose and in what manner." There is a reading ὅπῃ, "in what way," which may be the true reading, for ὅπῃ καὶ ὅπως are often joined. Cf. Plato de Leg. 899 A, and Phædo 100 D.

[73] πρὸς ἃ. "And yet there are at least several cases with reference to which it is not fitting in an unvarying manner," &c.

[74] ἆρά γε ὅτι. "Is it (not) this at all events, that," &c. There might possibly be other reasons, but at all events (γέ) one reason was that subjoined.

[75] Ἀμφότερον. Iliad iii. 179. In the next words, after ἆρά γε supply ἐπῄνεσεν.

μόνος αὐτὸς εὖ ἀγωνίζοιτο πρὸς τοὺς πολεμίους, ἀλλ' εἰ καὶ[76] παντὶ τῷ στρατοπέδῳ τούτου αἴτιος εἴη; καὶ βασιλεὺς ἀγαθός, οὐκ εἰ μόνον τοῦ ἑαυτοῦ βίου καλῶς προεστήκοι, ἀλλ' εἰ καί, ὧν βασιλεύοι, τούτοις εὐδαιμονίας αἴτιος εἴη; 3. καὶ γὰρ βασιλεὺς αἱρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῆται, ἀλλ' ἵνα καὶ οἱ ἑλόμενοι δι' αὐτὸν εὖ πράττωσι· καὶ στρατεύονται δὲ πάντες, ἵνα ὁ βίος αὐτοῖς ὡς βέλτιστος ᾖ· καὶ στρατηγοὺς αἱροῦνται τούτου ἕνεκα, ἵνα πρὸς τοῦτο αὐτοῖς ἡγεμόνες ὦσι. 4. Δεῖ οὖν τὸν στρατηγοῦντα τοῦτο παρασκευάζειν τοῖς ἑλομένοις αὐτὸν στρατηγόν· καὶ γὰρ οὔτε κάλλιον τούτου ἄλλο ῥᾴδιον εὑρεῖν οὔτε αἴσχιον τοῦ ἐναντίου. Καὶ οὕτως ἐπισκοπῶν, τίς εἴη ἀγαθοῦ ἡγεμόνος ἀρετή, τὰ μὲν ἄλλα περιῄρει, κατέλειπε δὲ τὸ εὐδαίμονας ποιεῖν ὧν ἂν ἡγῆται.

CHAPTER III.

1. Καὶ ἱππαρχεῖν δέ τινι ἠρημένῳ οἶδά ποτε αὐτὸν τοιάδε διαλεχθέντα· Ἔχοις ἄν, ἔφη, ὦ νεανία, εἰπεῖν ἡμῖν, ὅτου ἕνεκα ἐπεθύμησας ἱππαρχεῖν; οὐ γὰρ δὴ τοῦ πρῶτος τῶν ἱππέων ἐλαύνειν· καὶ γὰρ[77] οἱ ἱπποτοξόται τούτου γε ἀξιοῦνται, προελαύνουσι γοῦν καὶ τῶν ἱππάρχων. Ἀληθῆ λέγεις, ἔφη. Ἀλλὰ μὴν οὐδὲ τοῦ γνωσθῆναί γε, ἐπεὶ καὶ οἱ μαινόμενοί γε ὑπὸ πάντων γιγνώσκονται. 2. Ἀληθές, ἔφη, καὶ τοῦτο λέγεις. Ἀλλ' ἆρα ὅτι τὸ ἱππικὸν οἴει τῇ πόλει βέλτιον ἂν[78] ποιήσας παραδοῦναι,

[76] *εἰ καί.* Here *καί* is "also," and is to be joined with *παντί*, not with *εἰ*, in the usual sense of "although."

[77] *καὶ γάρ.* The *καί* seems to qualify *οἱ ἱπποτοξόται*, "for even the mounted archers."

[78] *βέλτιον ἄν.* The *ἄν* is to be joined with *παραδοῦναι*. Perhaps *βέλτιον* is to be taken first with the verb, and repeated with the participle, *παραδοῦναι ἂν τὸ ἱππικὸν βέλτιον ποιήσας αὐτὸ βέλτιον.*

καί, εἴ τις χρεία γίγνοιτο ἱππέων, τούτων ἡγούμενος ἀγαθοῦ τινος αἴτιος γενέσθαι τῇ πόλει; Καὶ μάλα, ἔφη. Καὶ ἔστι γε, νὴ Δί', ἔφη ὁ Σωκράτης, καλόν, ἐὰν δύνῃ ταῦτα ποιῆσαι. Ἡ δὲ ἀρχή που[79], ἐφ' ἧς ἦρησαι, ἵππων τε καὶ ἀμβατῶν ἐστιν; Ἔστι γὰρ οὖν, ἔφη. 3. Ἴθι δὴ λέξον ἡμῖν πρῶτον τοῦτο, ὅπως διανοῇ τοὺς ἵππους βελτίους ποιῆσαι; καὶ ὅς· Ἀλλὰ τοῦτο μέν[80], ἔφη, οὐκ ἐμὸν οἶμαι τὸ ἔργον εἶναι, ἀλλὰ ἰδίᾳ ἕκαστον δεῖν τοῦ ἑαυτοῦ ἵππου ἐπιμελεῖσθαι. 4. Ἐὰν οὖν, ἔφη ὁ Σωκράτης, παρέχωνταί σοι[81] τοὺς ἵππους οἱ μὲν οὕτως κακόποδας ἢ κακοσκελεῖς ἢ ἀσθενεῖς, οἱ δὲ οὕτως ἀτρόφους, ὥστε μὴ δύνασθαι ἀκολουθεῖν, οἱ δὲ οὕτως ἀναγώγους, ὥστε μὴ μένειν ὅπου ἂν σὺ τάξῃς, οἱ δὲ οὕτως λακτιστάς, ὥστε μηδὲ τάξαι δυνατὸν εἶναι, τί σοι τοῦ ἱππικοῦ ὄφελος ἔσται; ἢ πῶς δυνήσῃ τοιούτων ἡγούμενος ἀγαθόν τι ποιῆσαι τὴν πόλιν; καὶ ὅς· Ἀλλὰ καλῶς τε λέγεις, ἔφη, καὶ πειράσομαι τῶν ἵππων εἰς τὸ δυνατὸν ἐπιμελεῖσθαι. 5. Τί δέ; τοὺς ἱππέας οὐκ ἐπιχειρήσεις, ἔφη, βελτίονας ποιῆσαι; Ἔγωγ', ἔφη. Οὐκοῦν πρῶτον μὲν[82] ἀναβατικωτέρους ἐπὶ τοὺς ἵππους ποιήσεις αὐτούς; Δεῖ γοῦν, ἔφη· καὶ γάρ, εἴ τις αὐτῶν καταπέσοι, μᾶλλον ἂν οὕτω σώζοιτο. 6. Τί γάρ; ἐάν που κινδυνεύειν δέῃ, πότερον ἐπαγαγεῖν

[79] Ἡ δὲ ἀρχή που. "And the office, no doubt" (or, "I may assume"). Cf. Thucyd. vii. 68, λεγόμενόν που ἥδιστον εἶναι, "what is said if I mistake not," &c.

[80] τοῦτο μέν. The order is τοῦτο μὲν τὸ ἔργον οὐκ οἶμαι ἐμὸν εἶναι, for from the position of ἐμόν it must be the predicate. There is nothing to answer to τοῦτο μέν, as the words take another turn; but the sentence to be mentally supplied is τὸ δὲ τοὺς ἱππέας βελτίονας ποιῆσαι.

[81] παρέχωνταί σοι. The subject of the verb, I believe, is οἱ ἱππεῖς, "if the troopers bring you their horses." I do not think there is any reference here to the burden imposed on the wealthier citizens of supplying horses for the cavalry at their own expense.

[82] πρῶτον μέν. See note above on τοῦτο μέν. Below, in καὶ γάρ, the καί gives emphasis to γάρ, "for assuredly." See note on II. i. 3.

τοὺς πολεμίους ἐπὶ τὴν ἄμμον[83] κελεύσεις, ἔνθαπερ εἰώθατε ἱππεύειν, ἢ πειράσῃ τὰς μελέτας[84] ἐν τοιούτοις ποιεῖσθαι χωρίοις, ἐν οἵοισπερ οἱ πολέμιοι γίγνονται; Βέλτιον γοῦν, ἔφη. 7. Τί γάρ; τοῦ βάλλειν ὡς πλείστους[85] ἀπὸ τῶν ἵππων ἐπιμέλειάν τινα ποιήσῃ; Βέλτιον γοῦν, ἔφη, καὶ τοῦτο. Θήγειν δὲ τὰς ψυχὰς τῶν ἱππέων καὶ ἐξοργίζειν πρὸς τοὺς πολεμίους, εἴπερ ἀλκιμωτέρους ποιεῖν[86] διανενόησαι; Εἰ δὲ μή, ἀλλὰ νῦν γε πειράσομαι, ἔφη. 8. Ὅπως δέ σοι πείθωνται οἱ ἱππεῖς, πεφρόντικάς τι; ἄνευ γὰρ δὴ τούτου οὔτε ἵππων οὔτε ἱππέων ἀγαθῶν καὶ ἀλκίμων οὐδὲν ὄφελος. Ἀληθῆ λέγεις, ἔφη· ἀλλὰ πῶς ἄν τις μάλιστα, ὦ Σώκρατες, ἐπὶ τοῦτο αὐτοὺς προτρέψαιτο; 9. Ἐκεῖνο μὲν δήπου οἶσθα, ὅτι ἐν παντὶ πράγματι οἱ ἄνθρωποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι, οὓς ἂν ἡγῶνται βελτίστους εἶναι· καὶ γὰρ ἐν νόσῳ, ὃν ἂν ἡγῶνται ἰατρικώτατον εἶναι, τούτῳ μάλιστα πείθονται, καὶ ἐν πλοίῳ οἱ πλέοντες, ὃν ἂν κυβερνητικώτατον, καὶ ἐν γεωργίᾳ, ὃν ἂν γεωργικώτατον. Καὶ μάλα, ἔφη. Οὐκοῦν εἰκός, ἔφη, καὶ ἐν ἱππικῇ, ὃς ἂν μάλιστα εἰδὼς φαίνηται ἃ δεῖ ποιεῖν, τούτῳ μάλιστα ἐθέλειν τοὺς ἄλλους πείθεσθαι. 10. Ἐὰν οὖν, ἔφη, ἐγώ, ὦ Σώκρατες, βέλτιστος ὢν αὐτῶν δῆλος ὦ, ἀρκέσει μοι τοῦτο εἰς τὸ πείθεσθαι αὐτοὺς ἐμοί; Ἐάν γε πρὸς τούτῳ, ἔφη,

[83] *ἐπὶ τὴν ἄμμον.* The sand of the exercise-ground.

[84] *τὰς μελέτας.* "To go through their practice;" the practice usual in the case of cavalry, and hence the article. Cf. Anab. I. viii. 3, *ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβεν*, "he took the usual javelins into his hand."

[85] *βάλλειν ὡς πλείστους.* "That as many as possible may be able to shoot from their horses." The commentators quote a parallel remark from one of Xenophon's treatises, Hipparch. i. 6, *δεῖ αὖ σκοπεῖσθαι ὅπως ἀκοντιοῦσί τε ὡς πλεῖστοι ἀπὸ τῶν ἵππων.*

[86] *ποιεῖν.* With this infinitive *διανενόησαι* must be repeated, so that all the verbs, *θήγειν*, *ἐξοργίζειν*, and *ποιεῖν*, are governed by it. Below, in *ἐκεῖνο μέν*, there is another instance of *μέν* with no *δέ* to correspond.

διδάξῃς αὐτούς, ὡς τὸ πείθεσθαί σοι κάλλιόν τε καὶ σωτηριώτερον αὐτοῖς ἔσται. Πῶς οὖν, ἔφη, τοῦτο διδάξω; Πολὺ νὴ Δί', ἔφη, ῥᾷον, ἢ εἴ σοι δέοι[87] διδάσκειν, ὡς τὰ κακὰ τῶν ἀγαθῶν ἀμείνω καὶ λυσιτελέστερά ἐστι. 11. Λέγεις, ἔφη, σὺ τὸν ἵππαρχον πρὸς τοῖς ἄλλοις ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν δύνασθαι; Σὺ δ' ᾧου, ἔφη, χρῆναι σιωπῇ ἱππαρχεῖν; ἢ οὐκ ἐντεθύμησαι, ὅτι, ὅσα τε νόμῳ[88] μεμαθήκαμεν κάλλιστα ὄντα, δι' ὧν γε ζῆν ἐπιστάμεθα, ταῦτα πάντα διὰ λόγου ἐμάθομεν, καὶ εἴ τι ἄλλο καλὸν μανθάνει τις μάθημα, διὰ λόγου μανθάνει; καὶ οἱ ἄριστα διδάσκοντες μάλιστα λόγῳ χρῶνται, καὶ οἱ τὰ σπουδαιότατα μάλιστα ἐπιστάμενοι κάλλιστα διαλέγονται; 12. ἢ τόδε οὐκ ἐντεθύμησαι, ὡς, ὅταν γε χορὸς εἷς ἐκ τῆσδε τῆς πόλεως γίγνηται, ὥσπερ ὁ εἰς Δῆλον[89] πεμπόμενος, οὐδεὶς ἄλλοθεν οὐδαμόθεν τούτῳ ἐφάμιλλος γίγνεται, οὐδὲ εὐανδρία[90] ἐν ἄλλῃ πόλει ὁμοία τῇ ἐνθάδε συνάγεται; Ἀληθῆ λέγεις, ἔφη. 13. Ἀλλὰ μὴν οὔτε εὐφωνίᾳ τοσοῦτον διαφέρουσιν Ἀθηναῖοι τῶν ἄλλων οὔτε σωμάτων μεγέθει καὶ ῥώμῃ, ὅσον φιλοτιμίᾳ, ἥπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἔντιμα. 14. Ἀληθές, ἔφη,

[87] εἴ σοι δέοι. This dative instead of the accusative is not common. It occurs Eurip. Hippol. 941, θεοῖσι προσβαλεῖν χθονί, ἄλλην δεήσει γαῖαν, and in some places in Xenophon. It seems to mean "there is need" (opus est) in this construction.

[88] ὅσα τε νόμῳ. The construction is ὅσα τε νόμῳ, καὶ εἴ τι ἄλλο καλόν, where νόμῳ means "in accordance with custom," and those studies are referred to, which every citizen was expected to be taught.

[89] ὁ εἰς Δῆλον. A chorus was sent to Delos from Athens with the Sacred embassy (θεωρία) every fifth year, to take part in the festival held in honour of Apollo and Artemis. Besides this celebration every fifth year, the Athenians sent a θεωρία every year.

[90] εὐανδρία. I do not see that there is any especial allusion here to the θαλλοφόροι of the Panathenaic festival. The sense only seems to be that nowhere could there be got together such a number of good citizens as at Athens. Below, ὡς πολὺ ἄν, κ.τ.λ., depends on οἴει.

καὶ τοῦτο. Οὐκοῦν οἵει, ἔφη, καὶ τοῦ ἱππικοῦ τοῦ ἐνθάδε εἴ τις ἐπιμεληθείη, ὡς πολὺ ἂν καὶ τούτῳ διενέγκοιεν τῶν ἄλλων, ὅπλων τε καὶ ἵππων παρασκευῇ καὶ εὐταξίᾳ καὶ τῷ ἑτοίμως κινδυνεύειν πρὸς τοὺς πολεμίους, εἰ νομίσειαν ταῦτα ποιοῦντες ἐπαίνου καὶ τιμῆς τεύξεσθαι; Εἰκός γε, ἔφη. 15. Μὴ τοίνυν ὄκνει, ἔφη, ἀλλὰ πειρῶ τοὺς ἄνδρας ἐπὶ ταῦτα προτρέπειν, ἀφ' ὧν αὐτός τε ὠφεληθήσῃ καὶ οἱ ἄλλοι πολῖται διὰ σέ. Ἀλλὰ νὴ Δία πειράσομαι, ἔφη.

CHAPTER IV.

1. Ἰδὼν δέ ποτε Νικομαχίδην ἐξ ἀρχαιρεσιῶν ἀπιόντα ἤρετο· Τίνες, ὦ Νικομαχίδη, στρατηγοὶ ᾑρηνται; καὶ ὅς· Οὐ γάρ, ἔφη, ὦ Σώκρατες, τοιοῦτοί[91] εἰσιν Ἀθηναῖοι, ὥστε ἐμὲ μὲν οὐχ εἵλοντο, ὃς ἐκ καταλόγου[92] στρατευόμενος κατατέτριμμαι καὶ λοχαγῶν[93] καὶ ταξιαρχῶν καὶ τραύματα ὑπὸ τῶν πολεμίων τοσαῦτα ἔχων· ἅμα δὲ τὰς οὐλὰς τῶν τραυμάτων ἀπογυμνούμενος ἐπεδείκνυεν[94]· Ἀντισθένην δέ, ἔφη, εἵλοντο τὸν οὔτε ὁπλίτην πώποτε στρατευσάμενον, ἔν τε[95] τοῖς ἱππεῦσιν

[91] Οὐ γὰρ..τοιοῦτοι. This sentence is a kind of compromise between οὐ γὰρ τοιοῦτοί εἰσιν ὥστε ἐμὲ μὲν μὴ ἑλέσθαι; and τοιοῦτοι ἦσαν ὥστε ἐμὲ μὲν οὐχ εἵλοντο. Nicomachides wanted to say that the conduct of the Athenians in rejecting him was of a piece with their usual proceedings, and he wanted also to express as a matter of fact that they had rejected him, not merely that they were capable of it.

[92] ἐκ καταλόγου. "From the muster-roll." A list was kept, revised periodically, of all persons on whose military services the state had claim. Οἱ ἐκ καταλόγου στρατευόμενοι are those whose names were so entered.

[93] λοχαγῶν. The τάξις in the Athenian army consisted of one hundred men, and the λόχος of twenty-four men, rank and file.

[94] ἐπεδείκνυεν. See II. i. 21 for the meaning of this compound of δείκνυμι. The imperfect tense is used because the display occupied some time.

[95] οὔτε . . . ἔν τε. Cf. I. ii. 47,

οὐδὲν περίβλεπτον ποιήσαντα, ἐπιστάμενόν τε ἄλλο οὐδὲν ἢ χρήματα συλλέγειν; 2. Οὔκουν, ἔφη ὁ Σωκράτης, τοῦτο μὲν ἀγαθόν, εἴγε τοῖς στρατιώταις ἱκανὸς ἔσται τὰ ἐπιτήδεια πορίζειν; Καὶ γὰρ οἱ ἔμποροι, ἔφη ὁ Νικομαχίδης, χρήματα συλλέγειν ἱκανοί εἰσιν· ἀλλ' οὐχ ἕνεκα τούτου καὶ στρατηγεῖν δύναιντ' ἄν. 3. Καὶ ὁ Σωκράτης ἔφη· Ἀλλὰ καὶ φιλόνεικος Ἀντισθένης ἐστίν, ὃ στρατηγῷ προσεῖναι ἐπιτήδειόν ἐστιν· οὐχ ὁρᾷς, ὅτι καί, ὁσάκις κεχορήγηκε, πᾶσι τοῖς χοροῖς νενίκηκε; Μὰ Δί'[96], ἔφη ὁ Νικομαχίδης, ἀλλ' οὐδὲν ὅμοιόν ἐστι χοροῦ τε καὶ στρατεύματος προεστάναι. 4. Καὶ μήν, ἔφη ὁ Σωκράτης, οὐδὲ ᾠδῆς γε ὁ Ἀντισθένης οὐδὲ χορῶν διδασκαλίας ἔμπειρος ὢν ὅμως ἐγένετο ἱκανὸς εὑρεῖν τοὺς κρατίστους ταῦτα. Καὶ ἐν τῇ στρατιᾷ οὖν, ἔφη ὁ Νικομαχίδης, ἄλλους μὲν εὑρήσει τοὺς τάξοντας ἀνθ' ἑαυτοῦ, ἄλλους δὲ τοὺς μαχουμένους. 5. Οὐκοῦν, ἔφη ὁ Σωκράτης, ἐάν γε καὶ ἐν τοῖς πολεμικοῖς τοὺς κρατίστους, ὥσπερ ἐν τοῖς χορικοῖς, ἐξευρίσκηται καὶ προαιρῆται, εἰκότως ἂν καὶ τούτου νικηφόρος[97] εἴη· καὶ δαπανᾶν δ' αὐτὸν εἰκὸς μᾶλλον ἂν ἐθέλειν εἰς τὴν ξὺν ὅλῃ τῇ πόλει τῶν πολεμικῶν νίκην ἢ εἰς τὴν ξὺν τῇ φυλῇ[98] τῶν χορικῶν. 6. Λέγεις σύ, ἔφη, ὦ Σώκρατες, ὡς τοῦ αὐτοῦ ἀνδρός ἐστι χορηγεῖν τε καλῶς καὶ στρατηγεῖν; Λέγω ἔγωγ', ἔφη, ὡς, ὅτου ἄν τις

οὔτε γαρ αὐτοῖς ἄλλως ἤρεσκεν, εἴτε προσέλθοιεν, like *neque, et*, in Latin. Below, καὶ γὰρ οἱ ἔμποροι is "for merchants also."

[96] Μὰ Δί'. This form is used because the clause ἀλλ' οὐδέν is negative (cf. I. iv. 9, Μὰ Δί'· οὐ γὰρ ὁρῶ), and so the general result of the sentence is negative.

[97] τούτου νικηφόρος. "Victorious in this point (τῶν πολεμικῶν) as well (as in the other)."

[98] ξὺν τῇ φυλῇ. When the duty of supplying a chorus came round on any of the ten tribes (φυλαί) of Attica, the superintendents of the tribe appointed a choragus to provide the chorus and all that was necessary for it. The honour of success naturally was shared by the whole tribe whose representative the choragus was.

προστατεύῃ, ἐὰν γιγνώσκῃ τε ὧν δεῖ καὶ ταῦτα πορίζεσθαι δύνηται, ἀγαθὸς ἂν εἴη προστάτης, εἴτε χοροῦ εἴτε οἴκου εἴτε πόλεως εἴτε στρατεύματος προστατεύοι. 7. Καὶ ὁ Νικομαχίδης· Μὰ Δί', ἔφη, ὦ Σώκρατες, οὐκ ἄν ποτε ᾤμην ἐγὼ σοῦ ἀκοῦσαι, ὡς ἀγαθοὶ οἰκονόμοι ἀγαθοὶ στρατηγοὶ ἂν εἶεν. Ἴθι δή, ἔφη, ἐξετάσωμεν τὰ ἔργα ἑκατέρου αὐτῶν, ἵνα εἰδῶμεν, πότερον τὰ αὐτά ἐστιν, ἢ διαφέρει τι. Πάνυ γε, ἔφη. 8. Οὐκοῦν, ἔφη, τὸ μὲν τοὺς ἀρχομένους κατηκόους τε καὶ εὐπειθεῖς ἑαυτοῖς παρασκευάζειν ἀμφοτέρων ἐστὶν ἔργον; Καὶ μάλα, ἔφη. Τί δέ; τὸ προστάττειν ἕκαστα τοῖς ἐπιτηδείοις πράττειν; Καὶ τοῦτ', ἔφη. Καὶ μὴν καὶ τὸ τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν ἀμφοτέροις οἶμαι προσήκειν. 9. Πάνυ μὲν οὖν, ἔφη. Τὸ δὲ τοὺς ὑπηκόους εὐμενεῖς ποιεῖσθαι πῶς οὐ καλὸν ἀμφοτέροις; Καὶ τοῦτ', ἔφη. Συμμάχους δὲ καὶ βοηθοὺς προσάγεσθαι δοκεῖ σοι συμφέρειν ἀμφοτέροις ἢ οὔ; Πάνυ μὲν οὖν, ἔφη. Ἀλλὰ φυλακτικοὺς τῶν ὄντων οὐκ ἀμφοτέρους εἶναι προσήκει; Σφόδρα γ', ἔφη. Οὐκοῦν καὶ ἐπιμελεῖς καὶ φιλοπόνους ἀμφοτέρους εἶναι προσήκει περὶ τὰ αὐτῶν ἔργα; 10. Ταῦτα μέν, ἔφη, πάντα ὁμοίως ἀμφοτέρων ἐστίν· ἀλλὰ τὸ μάχεσθαι οὐκέτι[99] ἀμφοτέρων. Ἀλλ' ἐχθροί γέ τοι[100] ἀμφοτέροις γίγνονται; Καὶ μάλα, ἔφη, τοῦτό γε. Οὐκοῦν τὸ περιγενέσθαι τούτων ἀμφοτέροις συμφέρει; 11. Πάνυ γε, ἔφη· ἀλλ' ἐκεῖνο παριείς[1], ἂν δέῃ μάχεσθαι, τί ὠφελήσει ἡ

[99] οὐκέτι. The use of οὐκέτι is to be noticed. There was truth in all the assertions up to this point; from this point (in such assertions, viz. as that fighting was the work of both) there was no longer any truth in what was said. Cf. IV. iv. 20, οὐκέτι μοι δοκεῖ, κ.τ.λ. Translate, "to fight is not equally with those other things the duty of both."

[100] Ἀλλ' ἐχθροί γέ τοι. "But certainly (τοι) both have enemies at all events," and so far one might suppose fighting to be their duty.

[1] παριείς. If the participle be right, λέξον must be understood, or the whole form of the sentence must be supposed to be altered.

οἰκονομική; Ἐνταῦθα δήπου καὶ πλεῖστον, ἔφη· ὁ γὰρ ἀγαθὸς οἰκονόμος, εἰδώς, ὅτι οὐδὲν οὕτω λυσιτελές τε καὶ κερδαλέον ἐστίν, ὡς τὸ μαχόμενον[2] τοὺς πολεμίους νικᾶν, οὐδὲ οὕτως ἀλυσιτελές τε καὶ ζημιῶδες, ὡς τὸ ἡττᾶσθαι, προθύμως μὲν τὰ πρὸς τὸ νικᾶν συμφέροντα ζητήσει καὶ παρασκευάσεται, ἐπιμελῶς δὲ τὰ πρὸς τὸ ἡττᾶσθαι φέροντα σκέψεται καὶ φυλάξεται, ἐνεργῶς δ', ἂν τὴν παρασκευὴν ὀρᾷ νικητικὴν οὖσαν, μαχεῖται, οὐχ ἥκιστα[3] δὲ τούτων, ἐὰν ἀπαράσκευος ᾖ, φυλάξεται συνάπτειν μάχην. 12. Μὴ καταφρόνει, ἔφη, ὦ Νικομαχίδη, τῶν οἰκονομικῶν ἀνδρῶν· ἡ γὰρ τῶν ἰδίων ἐπιμέλεια πλήθει μόνον διαφέρει τῆς τῶν κοινῶν, τὰ δὲ ἄλλα παραπλήσια ἔχει, τὸ δὲ μέγιστον[4], ὅτι οὔτε ἄνευ ἀνθρώπων οὐδετέρα γίγνεται, οὔτε δι' ἄλλων μὲν ἀνθρώπων τὰ ἴδια πράττεται, δι' ἄλλων δὲ τὰ κοινά· οὐ γὰρ ἄλλοις τισὶν ἀνθρώποις οἱ τῶν κοινῶν ἐπιμελόμενοι χρῶνται ἢ οἷσπερ οἱ τὰ ἴδια οἰκονομοῦντες· οἷς οἱ ἐπιστάμενοι χρῆσθαι καὶ τὰ ἴδια καὶ τὰ κοινὰ καλῶς πράττουσιν, οἱ δὲ μὴ ἐπιστάμενοι ἀμφοτέρωθι πλημμελοῦσιν.

Perhaps the speaker is waxing impatient and gets careless of grammar, as impatient men are apt to do sometimes. In the next sentence the construction is *ἡ οἰκονομικὴ ὠφελήσει καὶ πλεῖστον*, "will give the very greatest help."

[2] *ὡς τὸ μαχόμενον*. The article is to be joined with *νικᾶν*; *ὡς τὸ μαχόμενόν (τινα) νικᾶν τοὺς πολεμίους*. Cf. III. xii. 8, *αἰσχρὸν δὲ καὶ τὸ διὰ τὴν ἀμέλειαν γηρᾶσαι πρὶν ἰδεῖν ἑαυτόν*.

[3] *οὐχ ἥκιστα*. "Not least of all these things mentioned," "as much as any thing else I have mentioned." The man will be careful about all the points described, and as careful about the last as about any other. The construction is only a form of the one so common with superlatives, as in Thucyd. i. 1, *ἀξιολογώτατον τῶν προγεγενημένων*.

[4] *τὸ δὲ μέγιστον*. Sc. *ἐστί*. Or perhaps it may be governed by *ἔχει*, viz. *τὸ δὲ μέγιστον παραπλήσιον ἔχει, ὅτι, κ.τ.λ.*, "it has the most important point of resemblance in this, viz. that," &c.

CHAPTER V.

1. *Περικλεῖ δέ ποτε, τῷ τοῦ πάνυ Περικλέους*[5] *υἱῷ, διαλεγόμενος· Ἐγώ τοι, ἔφη, ὦ Περίκλεις, λπίδα ἔχω σοῦ στρατηγήσαντος ἀμείνω τε καὶ ἐνδοξοτέραν τὴν πόλιν εἰς τὰ πολεμικὰ ἔσεσθαι καὶ τῶν πολεμίων κρατήσειν. Καὶ ὁ Περικλῆς· Βουλοίμην ἄν, ἔφη, ὦ Σώκρατες, ἃ λέγεις· ὅπως δὲ ταῦτα γένοιτ' ἄν, οὐ δύναμαι γνῶναι. Βούλει οὖν, ἔφη ὁ Σωκράτης, διαλογιζόμενοι περὶ αὐτῶν ἐπισκοπῶμεν, ὅπου ἤδη*[6] *τὸ δυνατόν ἐστιν; βούλομαι, ἔφη.* 2. *Οὐκοῦν οἶσθα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μείους εἰσὶν Ἀθηναῖοι Βοιωτῶν; Οἶδα γάρ, ἔφη. Σώματα δὲ ἀγαθὰ καὶ καλὰ πότερον ἐκ Βοιωτῶν οἴει πλείω ἂν ἐκλεχθῆναι ἢ ἐξ Ἀθηνῶν; Οὐδὲ ταύτῃ μοι δοκοῦσι λείπεσθαι. Εὐμενεστέρους δὲ ποτέρους ἑαυτοῖς εἶναι*[7] *νομίζεις; Ἀθηναίους ἔγωγε. Βοιωτῶν μὲν γὰρ πολλοί, πλεονεκτούμενοι ὑπὸ Θηβαίων, δυσμενῶς αὐτοῖς ἔχουσιν· Ἀθήνησι δὲ οὐδὲν ὁρῶ τοιοῦτον.* 3. *Ἀλλὰ μὴν φιλοτιμότατοί γε καὶ φιλοφρονέστατοι πάντων εἰσίν, ἅπερ οὐχ ἥκιστα παροξύνει κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος. Οὐδὲ ἐν τούτοις Ἀθηναῖοι μεμπτοί. Καὶ μὴν προγόνων γε*

[5] *τοῦ πάνυ Περικλέους.* "Of the famous Pericles," who was the chief statesman at Athens at the beginning of the Peloponnesian war. For the sense of *πάνυ* cf. Thucyd. viii. 89, *τῶν πάνυ στρατηγῶν τῶν ἐν τῇ ὀλιγαρχίᾳ*. Below, the aorist *στρατηγήσαντος* is "when you have been made general;" the present, *στρατηγοῦντος*, would be "when you are general."

[6] *ὅπου ἤδη.* "Where first the possibility begins." Pericles had remarked that he could not decide how the desired end was to be brought about: Shall we ascertain, replies Socrates, at what point your capacity to do something towards it comes in or begins?

[7] *ἑαυτοῖς εἶναι.* "Better disposed towards each other." Cf. II. vi. 20, for the sense of *ἑαυτοῖς*. He means that the Bœotians were not so united together amongst themselves as the Athenians.

καλὰ ἔργα οὐκ ἔστιν οἷς μείζω καὶ πλείω ὑπάρχει ἢ Ἀθηναίοις· ὧν πολλοὶ ἐπαιρόμενοι προτρέπονταί τε[8] ἀρετῆς ἐπιμελεῖσθαι καὶ ἄλκιμοι γίγνεσθαι. 4. Ταῦτα μὲν ἀληθῆ λέγεις πάντα, ὦ Σώκρατες· ἀλλ' ὁρᾷς, ὅτι, ἀφ' οὗ ἥ τε σὺν Τολμίδῃ τῶν χιλίων ἐν Λεβαδείᾳ[9] συμφορὰ ἐγένετο καὶ ἡ μεθ' Ἱπποκράτους ἐπὶ Δηλίῳ, ἐκ τούτων τεταπείνωται μὲν ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτούς, ἐπῆρται δὲ τὸ τῶν Θηβαίων φρόνημα πρὸς τοὺς Ἀθηναίους, ὥστε Βοιωτοὶ μέν, οἱ πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τολμῶντες Ἀθηναίοις ἄνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν[10] εἰς τὴν Ἀττικήν, Ἀθηναῖοι δέ, οἱ πρότερον, ὅτε Βοιωτοὶ μόνοι ἐγένοντο, πορθοῦντες τὴν Βοιωτίαν, φοβοῦνται, μὴ Βοιωτοὶ δῃώσωσι τὴν Ἀττικήν. 5. Καὶ ὁ Σωκράτης· Ἀλλ' αἰσθάνομαι μέν, ἔφη, ταῦτα οὕτως ἔχοντα· δοκεῖ δέ μοι ἀνδρὶ ἀγαθῷ ἄρχοντι νῦν εὐαρεστοτέρως διακεῖσθαι ἡ πόλις· τὸ μὲν γὰρ θάρσος

[8] προτρέπονταί τε. The particle τε is out of its place apparently; at all events it might have come after ἀρετῆς, because ἀρετῆς ἐπιμελεῖσθαι and ἄλκιμοι γίγνεσθαι are the two ideas joined together. One may suppose Xenophon to have intended to write προτρέπονταί τε ἀρετῆς ἐπιμελεῖσθαι καὶ προτρέπονται ἄλκιμοι γίγνεσθαι. Cf. IV. ii. 40, ἐξηγεῖτο ἃ τε ἐνόμιζεν εἰδέναι δεῖν καὶ ἐπιτηδεύειν κράτιστα εἶναι, i. e. καὶ ἃ ἐνόμιζεν ἐπιτηδεύειν, κ.τ.λ.

[9] ἐν Λεβαδείᾳ. This is the battle of Coronea, B.C. 447, in which Tolmides was defeated and killed by the Bœotians. The battle of Delium was fought B.C. 424, in which the Athenians were again defeated. The battle is generally spoken of as ἐπὶ Δηλίῳ (Kühner quotes Thucyd. iv. 101 and other passages) naturally, and not ἐν Δηλίῳ, because Delium is not a town or district, but simply a temple of Apollo.

[10] ἐμβαλεῖν. The compound mainly used when hostile inroads into an enemy's country are spoken of is εἰσβάλλειν (cf. Thucyd. ii. 21, ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευσῖνα). But Thucydides uses ἐμβάλλειν also in this sense, and Herodotus (cf. ix. 13, ἐς τὸν Ἰσθμὸν ἐμβαλεῖν). Generally ἐμβάλλειν is used of ships running down their adversary's vessels. Προσβάλλειν is used when attacks on towns, forts, &c. are spoken of.

ἀμέλειάν τε καὶ ῥᾳθυμίαν καὶ ἀπείθειαν ἐμβάλλει, ὁ δὲ φόβος προσεκτικωτέρους τε καὶ εὐπειθεστέρους καὶ εὐτακτοτέρους ποιεῖ. 6. Τεκμήραιο δ' ἂν τοῦτο καὶ ἀπὸ τῶν ἐν ταῖς ναυσίν· ὅταν μὲν γὰρ δήπου μηδὲν φοβῶνται, μεστοί εἰσιν ἀταξίας, ἔστ' ἂν δὲ[11] ἢ χειμῶνα ἢ πολεμίους δείσωσιν, οὐ μόνον τὰ κελευόμενα πάντα ποιοῦσιν, ἀλλὰ καὶ σιγῶσι καραδοκοῦντες τὰ προσταχθησόμενα, ὥσπερ χορευταί. 7. Ἀλλὰ μήν, ἔφη ὁ Περικλῆς, εἴγε νῦν μάλιστα πείθοιντο, ὥρα ἂν εἴη λέγειν, πῶς ἂν αὐτοὺς προτρεψαίμεθα πάλιν ἀνερεθισθῆναι τῆς ἀρχαίας[12] ἀρετῆς τε καὶ εὐκλείας καὶ εὐδαιμονίας. 8. Οὐκοῦν, ἔφη ὁ Σωκράτης, εἰ μὲν ἐβουλόμεθα χρημάτων αὐτούς, ὧν οἱ ἄλλοι εἶχον[13], ἀντιποιεῖσθαι, ἀποδεικνύντες αὐτοῖς ταῦτα πατρῷά τε ὄντα καὶ προσήκοντα, μάλιστ' ἂν οὕτως αὐτοὺς ἐξορμῷμεν ἀντέχεσθαι τούτων· ἐπεὶ δὲ τοῦ μετ' ἀρετῆς πρωτεύειν αὐτοὺς ἐπιμελεῖσθαι βουλόμεθα, τοῦτ' αὖ δεικτέον ἐκ παλαιοῦ μάλιστα προσῆκον αὐτοῖς, καὶ ὡς τούτου[14] ἐπιμελούμενοι πάντων ἂν εἶεν κράτιστοι. 9. Πῶς οὖν ἂν τοῦτο διδάσκοιμεν; Οἶμαι μέν, εἰ τούς γε παλαιοτάτους, ὧν ἀκούομεν, προγόνους αὐτῶν ἀναμιμνήσκοιμεν

[11] *ἔστ' ἂν δέ.* "But so long as." *Ἔστε* has the sense of "so long as," with a past tense, of an actual fact (cf. I. ii. 18, *ἔστε συνήστην*), and therefore with *ἄν* it is naturally used, as here, for "during whatsoever time."

[12] *τῆς ἀρχαίας.* The genitive is a little difficult to explain. It seems like the genitive in such constructions as *προιέναι τῆς ἡλικίας*, and so the words would mean, "to be roused up to a point of their former excellence."

[13] *ὧν οἱ ἄλλοι εἶχον.* "Which the rest of the world were in possession of" (at the moment). I suppose *ὧν ἔχοιεν* might have been used in the sense of "whatever at various times they possessed." Cf. I. iv. 14, *ἐδύνατ' ἂν πράττειν ἃ ἐβούλετο*, where *ἃ ἐβούλετο* may be regarded as simply an equivalent for *τὰ βουλήματα*.

[14] *καὶ ὡς τούτου.* There is a change in the construction from the participle *προσῆκον* after *δεικτέον* to *ὡς ἂν εἶεν*. There is the opposite change in Thucyd. i. 1, *τεκμαιρόμενος ὅτι ἀκμάζοντές τε ἦσαν καὶ ὁρῶν*

αὐτοὺς ἀκηκοότας[15] ἀρίστους γεγονέναι. 10. Ἆρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα[16] δι' ἀρετὴν ἔκριναν; Λέγω γάρ, καὶ τὴν Ἐρεχθέως γε τροφὴν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν ἐπ' ἐκείνου γενόμενον πρὸς τοὺς ἐκ τῆς ἐχομένης ἠπείρου[17] πάσης, καὶ τὸν ἐφ' Ἡρακλειδῶν πρὸς τοὺς ἐν Πελοποννήσῳ, καὶ πάντας τοὺς ἐπὶ Θησέως πολεμηθέντας, ἐν οἷς πᾶσιν ἐκεῖνοι δῆλοι γεγόνασι τῶν καθ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες. 11. Εἰ δὲ βούλει, ἃ ὕστερον οἱ ἐκείνων μὲν ἀπόγονοι, οὐ πολὺ δὲ πρὸ ἡμῶν γεγονότες, ἔπραξαν, τὰ μὲν αὐτοὶ καθ' ἑαυτοὺς[18] ἀγωνιζόμενοι πρὸς τοὺς κυριεύοντας τῆς τε Ἀσίας πάσης καὶ τῆς Εὐρώπης μέχρι Μακεδονίας καὶ πλείστην τῶν προγεγονότων δύναμιν καὶ ἀφορμὴν κεκτημένους καὶ μέγιστα ἔργα κατειργασμένους, τὰ δὲ καὶ μετὰ Πελοποννησίων ἀριστεύοντες καὶ κατὰ γῆν καὶ κατὰ θάλατταν· οἳ δὴ καὶ λέγονται[19] πολὺ διενεγκεῖν τῶν καθ' ἑαυτοὺς

[15] *αὐτοὺς ἀκηκοότας.* The construction is involved. It seems to be *ἀναμιμνήσκοιμεν, αὐτοὺς ἀκηκοότας, τοὺς προγόνους γεγονέναι ἀρίστους,* "remind them, although they have themselves (without our having to tell them) heard it, that their ancestors were excellent," so that *γεγονέναι* depends on *ἀναμιμνήσκειν,* and *αὐτοὺς ἀκηκοότας* is used absolutely (like the common phrase *τί δεῖ ἐν εἰδόσιν μακρηγορεῖν*).

[16] *οἱ περὶ Κέκροπα.* Cf. I. i. 18. The strife alluded to is that between Athene and Poseidon for supremacy at Athens. The force of *λέγω γάρ* has been explained before.

[17] *ἐκ τῆς ἐχομένης ἠπείρου.* "From the adjacent continent." This means the war carried on against Erechtheus by the Eleusinians and Thracians. See Thucyd. ii. 15, and Herod. i. 30, and Plato's Menex. 239 B.

[18] *αὐτοὶ καθ' ἑαυτούς.* At Marathon, for instance. With the Peloponnesians Salamis, Platæa, &c. were gained.

[19] *οἳ δὴ καὶ λέγονται.* "Who, of course (*δή*), have the reputation even." They are brave, and so notoriously that every one thinks them so as well. I think the pronoun *οἵ* refers not to the Lacedæmonians, but to the Athenians, the main subjects of the narrative. For as the Athenians are not said to have surpassed the Peloponnesians, but only to have fought in their company, to speak of the superior bravery of the last, would not necessarily imply any eulogium on the Athenians. Below, after *ἐπέτρεπον* supply *δίκαια.*

ἀνθρώπων. Λέγονται γάρ, ἔφη. 12. Τοιγαροῦν πολλῶν μὲν μεταναστάσεων ἐν τῇ Ἑλλάδι γεγονυιῶν διέμειναν ἐν τῇ ἑαυτῶν, πολλοὶ δὲ ὑπὲρ δικαίων ἀντιλέγοντες ἐπέτρεπον ἐκείνοις, πολλοὶ δὲ ὑπὸ κρειττόνων ὑβριζόμενοι κατέφευγον πρὸς ἐκείνους. 13. Καὶ ὁ Περικλῆς· Καὶ θαυμάζω γε, ἔφη, ὦ Σώκρατες, ἡ πόλις ὅπως ποτ' ἐπὶ τὸ χεῖρον ἔκλινεν. Ἐγὼ μέν, ἔφη, οἶμαι, ὁ Σωκράτης, ὥσπερ καὶ[20] ἄλλοι τινὲς διὰ τὸ πολὺ ὑπερενεγκεῖν καὶ κρατιστεῦσαι καταῤῥᾳθυμήσαντες ὑστερίζουσι τῶν ἀντιπάλων, οὕτω καὶ Ἀθηναίους πολὺ διενεγκόντας ἀμελῆσαι ἑαυτῶν, καὶ διὰ τοῦτο χείρους γεγονέναι. 14. Νῦν οὖν, ἔφη, τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετήν; Καὶ ὁ Σωκράτης· Οὐδὲν ἀπόκρυφον δοκεῖ μοι εἶναι, ἀλλ', εἰ μὲν ἐξευρόντες τὰ τῶν προγόνων ἐπιτηδεύματα μηδὲν χεῖρον ἐκείνων ἐπιτηδεύοιεν, οὐδὲν ἂν χείρους ἐκείνων γενέσθαι[21]· εἰ δὲ μή, τοῖς γε νῦν πρωτεύουσι μιμούμενοι καὶ τούτοις τὰ αὐτὰ ἐπιτηδεύοντες, ὁμοίως μὲν τοῖς αὐτοῖς χρώμενοι οὐδὲν ἂν χείρους ἐκείνων εἶεν, εἰ δ' ἐπιμελέστερον, καὶ βελτίους. 15. Λέγεις, ἔφη[22], πόῤῥω που εἶναι τῇ πόλει τὴν καλοκἀγαθίαν· πότε γὰρ οὕτως Ἀθηναῖοι, ὥσπερ Λακεδαιμόνιοι, ἢ πρεσβυτέρους αἰδέσονται; οἱ ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων· ἢ σωμασκήσουσιν οὕτως; οἳ οὐ μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελῶσι. 16. Πότε δὲ οὗτοι πείσονται τοῖς ἄρχουσιν;

[20] ὥσπερ καί. Cf. note on I. i. 6.

[21] γενέσθαι. This depends on δοκεῖ μοι repeated, or an equivalent phrase. Below, with εἰ δὲ ἐπιμελέστερον, supply χρῷντο, εἰ χρῷντο being equivalent to χρώμενοι.

[22] Λέγεις, ἔφη. "You describe the State's excellence as somewhere very far off" (πόῤῥω που). If the goodness of our city depends on our copying the Lacedæmonians, it will not be realized very soon, for we are at present very unlike them. For the respect paid by the Spartans to age, cf. the well-known story of their courtesy to the old man at Olympia (Cic. de Senect. 18).

οἳ καὶ ἀγάλλονται ἐπὶ τῷ καταφρονεῖν τῶν ἀρχόντων· ἢ πότε οὕτως ὁμονοήσουσιν; οἵ γε ἀντὶ μὲν τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα[23] ἐπηρεάζουσιν ἀλλήλοις καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις· μάλιστα δὲ πάντων ἔν τε ταῖς ἰδίαις συνόδοις καὶ ταῖς κοιναῖς διαφέρονται καὶ πλείστας δίκας ἀλλήλοις δικάζονται καὶ προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων ἢ συνωφελοῦντες αὑτούς· τοῖς δὲ κοινοῖς ὥσπερ ἀλλοτρίοις χρώμενοι περὶ τούτων αὖ μάχονται καὶ ταῖς εἰς τὰ τοιαῦτα[24] δυνάμεσι μάλιστα χαίρουσιν. 17. Ἐξ ὧν πολλὴ μὲν ἀπειρία καὶ κακία[25] τῇ πόλει ἐμφύεται, πολλὴ δὲ ἔχθρα καὶ μῖσος ἀλλήλων τοῖς πολίταις ἐγγίγνεται, δι' ἃ ἔγωγε μάλα φοβοῦμαι ἀεί, μή τι μεῖζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ. 18. Μηδαμῶς, ἔφη ὁ Σωκράτης, ὦ Περίκλεις, οὕτως ἡγοῦ ἀνηκέστῳ πονηρίᾳ νοσεῖν Ἀθηναίους· οὐχ ὁρᾷς, ὡς εὔτακτοι μέν εἰσιν ἐν τοῖς ναυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμνικοῖς ἀγῶσι πείθονται τοῖς ἐπιστάταις, οὐδένων δὲ καταδεέστερον[26] ἐν τοῖς χοροῖς ὑπηρετοῦσι τοῖς διδασκάλοις; 19. Τοῦτο γάρ τοι, ἔφη, καὶ θαυμαστόν ἐστι, τὸ τοὺς μὲν τοιούτους πειθαρχεῖν τοῖς ἐφεστῶσι, τοὺς δὲ ὁπλίτας καὶ τοὺς ἱππεῖς, οἳ δοκοῦσι καλοκἀγαθίᾳ προκεκρίσθαι τῶν πολιτῶν, ἀπειθεστάτους εἶναι πάντων. 20. Καὶ ὁ Σωκράτης ἔφη· Ἡ δὲ

[23] *τὰ συμφέροντα.* A cognate accusative after *συνεργεῖν*, like *βοηθεῖν τὰ δίκαια* above (II. vi. 25). Below, *οὕτω* and *συνωφελοῦντες* correspond.

[24] *εἰς τὰ τοιαῦτα.* Sc. *τὰ τοιαῦτα οἷον τὸ μάχεσθαι περὶ τῶν κοινῶν.*

[25] *ἀπειρία καὶ κακία.* It is not clear what this means. Apparently *κακία* is not vice generally, for then it would contain *μῖσος* and *ἔχθρα*, but that particular form of it to which the name *κακία* is specifically appropriated. If so, the words must imply, "want of warlike skill, and cowardice."

[26] *καταδεέστερον.* Cf. I. v. 6. Below, *τῶν δεδοκιμασμένων* is "those who have held office with credit, and passed the usual scrutiny on its completion."

ἐν Ἀρείῳ πάγῳ βουλή, ὦ Περίκλεις, οὐκ ἐκ τῶν δεδοκιμασμένων καθίσταται; Καὶ μάλα, ἔφη. Οἶσθα οὖν τινας, ἔφη, κάλλιον ἢ νομιμώτερον ἢ σεμνότερον ἢ δικαιότερον τάς τε δίκας δικάζοντας καὶ τἆλλα πάντα πράττοντας; Οὐ μέμφομαι, ἔφη, τούτοις[27]. Οὐ τοίνυν, ἔφη, δεῖ ἀθυμεῖν, ὡς οὐκ εὐτάκτων ὄντων Ἀθηναίων. 21. Καὶ μὴν ἔν γε τοῖς στρατιωτικοῖς, ἔφη, ἔνθα μάλιστα δεῖ σωφρονεῖν τε καὶ εὐτακτεῖν καὶ πειθαρχεῖν, οὐδενὶ τούτων προσέχουσιν. Ἴσως γάρ, ἔφη ὁ Σωκράτης, ἐν τούτοις οἱ ἥκιστα ἐπιστάμενοι ἄρχουσιν αὐτῶν· οὐχ ὁρᾷς, ὅτι κιθαριστῶν μὲν καὶ χορευτῶν καὶ ὀρχηστῶν οὐδὲ εἷς ἐπιχειρεῖ ἄρχειν μὴ ἐπιστάμενος, οὐδὲ παλαιστῶν οὐδὲ παγκρατιαστῶν; ἀλλὰ πάντες, ὅσοι τούτων ἄρχουσιν, ἔχουσι δεῖξαι, ὁπόθεν ἔμαθον ταῦτα, ἐφ' οἷς ἐφεστᾶσι, τῶν δὲ στρατηγῶν οἱ πλεῖστοι αὐτοσχεδιάζουσιν. 22. Οὐ μέντοι σέ γε τοιοῦτον ἐγὼ νομίζω εἶναι, ἀλλ' οἶμαί σε οὐδὲν ἧττον ἔχειν εἰπεῖν, ὁπότε στρατηγεῖν ἢ ὁπότε παλαιειν ἤρξω μανθάνειν· καὶ πολλὰ μὲν οἶμαί σε τῶν πατρῴων στρατηγημάτων παρειληφότα διασώζειν[28], πολλὰ δὲ πανταχόθεν συνενηνοχέναι, ὁπόθεν οἷόν τε ἦν μαθεῖν τι ὠφέλιμον εἰς στρατηγίαν. 23. Οἶμαι δέ σε πολλὰ μεριμνᾶν, ὅπως μὴ λάθῃς σεαυτὸν ἀγνοῶν τι τῶν εἰς στρατηγίαν ὠφελίμων, καὶ ἐάν τι τοιοῦτον αἴσθῃ σεαυτὸν μὴ εἰδότα[29], ζητεῖν τοὺς ἐπισταμένους ταῦτα, οὔτε δώρων οὔτε χαρίτων φειδόμενον, ὅπως μάθῃς παρ' αὐτῶν ἃ μὴ ἐπίστασαι, καὶ συνεργοὺς ἀγαθοὺς ἔχῃς. 24. Καὶ ὁ

[27] τούτοις. Sc. τοῖς Ἀρειοπαγίταις, to be supplied from ἡ ἐν Ἀρείῳ πάγῳ βουλή.

[28] διασώζειν. "Keep them safe to the present time" (διά), through the whole interval from then to now.

[29] σεαυτὸν μὴ εἰδότα. The more usual construction would be αἴσθῃ μὴ εἰδώς (like οἶδα ὤν, κ.τ.λ., the subject of the participle and verb being the same). But perhaps σεαυτόν is used for the sake of the opposition to τοὺς ἐπισταμένους. Μή is used, and not οὐ, because the whole clause is hypothetical, depending on ἐάν.

Περικλῆς· Οὐ λανθάνεις με, ὦ Σώκρατες, ἔφη, ὅτι οὐδ' οἰόμενός[30] *με τούτων ἐπιμελεῖσθαι ταῦτα λέγεις, ἀλλ' ἐγχειρῶν με διδάσκειν, ὅτι τὸν μέλλοντα στρατηγεῖν τούτων ἁπάντων ἐπιμελεῖσθαι δεῖ· ὁμολογῶ μέντοι κἀγώ σοι ταῦτα.* 25. *Τοῦτο δ', ἔφη, ὦ Περίκλεις, κατανενόηκας, ὅτι πρόκειται τῆς χώρας ἡμῶν ὄρη μεγάλα καθήκοντα ἐπὶ τὴν Βοιωτίαν, δι' ὧν εἰς τὴν χώραν εἴσοδοι στεναί τε καὶ προσάντεις εἰσί, καὶ ὅτι μέση διέζωσται ὄρεσιν ἐρυμνοῖς; Καὶ μάλα, ἔφη.* 26. *Τί δέ; σὺ ἐκεῖνο ἀκήκοας, ὅτι Μυσοὶ καὶ Πισίδαι ἐν τῇ βασιλέως χώρᾳ κατέχοντες ἐρυμνὰ πάνυ χωρία καὶ κούφως ὡπλισμένοι δύνανται πολλὰ μὲν τὴν βασιλέως χώραν καταθέοντες κακοποιεῖν, αὐτοὶ δὲ ζῆν ἐλεύθεροι; Καὶ τοῦτό γ', ἔφη, ἀκούω.* 27. *Ἀθηναίους δ' οὐκ ἂν οἴει, ἔφη, μέχρι τῆς ἐλαφρᾶς ἡλικίας*[31] *ὡπλισμένους κουφοτέροις ὅπλοις καὶ τὰ προκείμενα τῆς χώρας ὄρη κατέχοντας βλαβεροὺς μὲν τοῖς πολεμίοις εἶναι, μεγάλην δὲ προβολὴν τοῖς πολίταις τῆς χώρας κατεσκευάσθαι; Καὶ ὁ Περικλῆς· Πάντ' οἶμαι, ἔφη, ὦ Σώκρατες, καὶ ταῦτα χρήσιμα εἶναι.* 28. *Εἰ τοίνυν, ἔφη ὁ Σωκράτης, ἀρέσκει σοι ταῦτα, ἐπιχείρει αὐτοῖς, ὦ ἄριστε· ὅ,τι μὲν γὰρ ἂν τούτων καταπράξῃς, καὶ σοὶ καλὸν ἔσται καὶ τῇ πόλει ἀγαθόν, ἐὰν δέ τι ἀδυνατῇς, οὔτε τὴν πόλιν βλάψεις οὔτε σεαυτὸν καταισχυνεῖς.*

[30] *οὐδ' οἰόμενος.* "Not so much as supposing that," &c. Socrates did not really think Pericles was taking the steps mentioned, but only pretended to think so, in order to point out what he ought to do. Below, the present *ἀκούω* is "I do continually hear this."

[31] *μέχρι τῆς ἐλαφρᾶς ἡλικίας.* "While their age retains its agility." He no doubt refers to the *περίπολοι* or militia, consisting of youths from eighteen to twenty, whose service was confined to Attica. Below, *κατα-πράξῃς* is "you succeed in carrying out thoroughly," "you entirely succeed in."

CHAPTER VI.

1. *Γλαύκωνα δὲ τὸν Ἀρίστωνος, ὅτ' ἐπεχείρει δημηγορεῖν ἐπιθυμῶν προστατεύειν τῆς πόλεως, οὐδέπω εἴκοσιν ἔτη γεγονώς, ὄντων ἄλλων οἰκείων τε καὶ φίλων οὐδεὶς ἐδύνατο παῦσαι*[32] *ἐλκόμενόν τε ἀπὸ τοῦ βήματος καὶ καταγέλαστον ὄντα, Σωκράτης δὲ εὔνους ὢν αὐτῷ διά τε Χαρμίδην τὸν Γλαύκωνος καὶ διὰ Πλάτωνα μόνος ἔπαυσεν.* 2. *ἐντυχὼν γὰρ αὐτῷ πρῶτον μὲν εἰς τὸ ἐθελῆσαι*[33] *ἀκούειν τοιάδε λέξας κατέσχεν· Ὦ Γλαύκων, ἔφη, προστατεύειν ἡμῖν διανενόησαι τῆς πόλεως; Ἔγωγ', ἔφη, ὦ Σώκρατες. Νὴ Δί', ἔφη, καλὸν γάρ, εἴπερ τι καὶ ἄλλο τῶν ἐν ἀνθρώποις· δῆλον γάρ, ὅτι, ἐὰν τοῦτο διαπράξῃ, δυνατὸς μὲν ἔσῃ αὐτὸς τυγχάνειν ὅτου ἂν ἐπιθυμῇς, ἱκανὸς δὲ τοὺς φίλους ὠφελεῖν, ἐπαρεῖς δὲ τὸν πατρῷον οἶκον, αὐξήσεις δὲ τὴν πατρίδα, ὀνομαστὸς δ' ἔσῃ πρῶτον μὲν ἐν τῇ πόλει, ἔπειτα ἐν τῇ Ἑλλάδι, ἴσως δὲ ὥσπερ Θεμιστοκλῆς*[34] *καὶ ἐν τοῖς βαρβάροις, ὅπου δ' ἂν ᾖς, πανταχοῦ περίβλεπτος ἔσῃ.* 3. *Ταῦτ' οὖν ἀκούων ὁ Γλαύκων ἐμεγαλύνετο καὶ ἡδέως παρέμενε. Μετὰ δὲ ταῦτα ὁ Σωκράτης· Οὐκοῦν, ἔφη, τοῦτο μέν, ὦ Γλαύκων, δῆλον, ὅτι, εἴπερ τιμᾶσθαι βούλει, ὠφελητέα σοι ἡ πόλις ἐστίν; Πάνυ μὲν οὖν, ἔφη. Πρὸς θεῶν, ἔφη, μὴ τοίνυν ἀποκρύψῃ,*

[32] *παῦσαι.* "To stop him from being dragged." The usual construction with *παύειν* is a participle, not an infinitive, although the latter is sometimes found. If an orator was distasteful to his hearers in the assembly, he was hooted down until he retired, or the *τοξόται* removed him. Schneider quotes Plato, Protag. 319 C, *καταγελῶσι ἕως ἂν ἢ αὐτὸς ἀποστῇ ἢ οἱ τοξόται αὐτὸν ἀφέλκωσιν.*

[33] *εἰς τὸ ἐθελῆσαι.* "He checked him, after speaking as follows, with a view to his becoming willing (*ἐθελῆσαι*) to listen." Below, *ἡμῖν* is the dative of the indirect object, "for our good," or the like.

[34] *Θεμιστοκλῆς.* Cf. Thucyd. i. 138 for the reputation of Themistocles amongst the Persians, *γίγνεται παρ' αὐτῷ μέγας καὶ ὅσος οὐδεὶς πω Ἑλλήνων, κ.τ.λ.*

ἀλλ' εἶπον ἡμῖν, ἐκ τίνος ἄρξῃ τὴν πόλιν εὐεργετεῖν; 4. Ἐπεὶ δὲ ὁ Γλαύκων διεσιώπησεν, ὡς ἂν τότε[35] σκοπῶν, ὁπόθεν ἄρχοιτο· Ἆρ', ἔφη ὁ Σωκράτης, ὥσπερ, φίλου οἶκον εἰ αὐξῆσαι βούλοιο, πλουσιώτερον αὐτὸν ἐπιχειροίης ἂν ποιεῖν, οὕτω καὶ τὴν πόλιν πειράσῃ πλουσιωτέραν ποιῆσαι; Πάνυ μὲν οὖν, ἔφη. 5. Οὐκοῦν πλουσιωτέρα γ' ἂν εἴη προσόδων αὐτῇ πλειόνων γενομένων; Εἰκὸς γοῦν, ἔφη. Λέξον δή, ἔφη, ἐκ τίνων νῦν αἱ πρόσοδοι τῇ πόλει καὶ πόσαι τινές εἰσι; δῆλον γάρ, ὅτι ἔσκεψαι, ἵνα, εἰ μέν τινες αὐτῶν ἐνδεῶς ἔχουσιν, ἐκπληρώσῃς, εἰ δὲ παραλείπονται[36], προσπορίσῃς. Ἀλλὰ μὰ Δί', ἔφη ὁ Γλαύκων, ταῦτά γε οὐκ ἐπέσκεμμαι. 6. Ἀλλ', εἰ τοῦτο, ἔφη, παρέλιπες, τάς γε δαπάνας τῆς πόλεως ἡμῖν εἰπέ· δῆλον γάρ, ὅτι καὶ τούτων[37] τὰς περιττὰς ἀφαιρεῖν διανοῇ. Ἀλλὰ μὰ τὸν Δί', ἔφη, οὐδὲ πρὸς ταῦτά πω ἐσχόλασα. Οὐκοῦν, ἔφη, τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα· πῶς γὰρ οἷόν τε μὴ εἰδότα γε τὰ ἀναλώματα καὶ τὰς προσόδους ἐπιμεληθῆναι τούτων; 7. Ἀλλ', ὦ Σώκρατες, ἔφη ὁ Γλαύκων, δυνατόν ἐστι καὶ ἀπὸ πολεμίων τὴν πόλιν πλουτίζειν. Νὴ Δία, σφόδρα γ', ἔφη ὁ Σωκράτης, ἐάν τις αὐτῶν κρείττων ᾖ· ἥττων δὲ

[35] ὡς ἂν τότε. Sc. ὡς ἂν διασιωπήσειε τότε σκοπῶν, where σκοπῶν is equivalent to εἰ σκοποίη. Cf. III. viii. 1, ἀλλ' ὡς ἂν πεπεισμένοι; sc. ὡς ἂν ἀποκρίναιντο εἰ πεπεισμένοι εἶησαν. Cf. also II. vi. 38, ὡς ἂν στρατηγικῷ ἐπιτρέψαι, sc. ὡς ἂν ἐπιτρέψειαν σοὶ στρατηγικῷ ὄντι (εἰ στρατηγικὸς εἴης).

[36] εἰ δὲ παραλείπονται. "And if any are altogether passed over, you may add them to our other resources" (πρός). The main revenues at Athens were derived from the tribute paid by the allied states (φόροι), excise and customs, mines, public lands, judicial fines (πρυτανεῖα). The average amount was two thousand talents (Aristoph. Vespæ 66).

[37] καὶ τούτων. The καί is to be taken with the whole sentence, "you also intend to," &c. The καί refers back to the previous sentence, εἰ μέν τινες ἐνδεῶς ἔχουσιν, ἐκπληρώσῃς, you intend to increase the revenues, and also to cut down expenses. Below, in ἐπιμεληθῆναι τούτων, the pronoun although plural means τοῦ πλουσιωτέραν τὴν πόλιν ποιεῖν.

ὧν καὶ τὰ ὄντα προσαποβάλοι[38] ἄν. Ἀληθῆ λέγεις, ἔφη. 8. Οὐκοῦν, ἔφη, τόν γε βουλευσόμενον πρὸς οὕστινας δεῖ πολεμεῖν τήν τε τῆς πόλεως δύναμιν καὶ τὴν τῶν ἐναντίων εἰδέναι δεῖ, ἵνα, ἐὰν μὲν ἡ τῆς πόλεως κρείττων ᾖ, συμβουλεύῃ ἐπιχειρεῖν τῷ πολέμῳ, ἐὰν δὲ ἥττων τῶν ἐναντίων[39], εὐλαβεῖσθαι πείθῃ. Ὀρθῶς λέγεις, ἔφη. 9. Πρῶτον μὲν τοίνυν, ἔφη, λέξον ἡμῖν τῆς πόλεως τήν τε πεζικὴν καὶ τὴν ναυτικὴν δύναμιν, εἶτα τὴν τῶν ἐναντίων. Ἀλλὰ μὰ τὸν Δί', ἔφη, οὐκ ἂν ἔχοιμί σοι οὕτως γε ἀπὸ στόματος εἰπεῖν. Ἀλλ', εἰ γέγραπταί σοι, ἔνεγκε, ἔφη· πάνυ γὰρ ἡδέως ἂν τοῦτο ἀκούσαιμι. Ἀλλὰ μὰ τὸν Δί', ἔφη, οὐδὲ γέγραπταί μοί πω. 10. Οὐκοῦν, ἔφη, καὶ περὶ πολέμου συμβουλεύειν τήν γε πρώτην[40] ἐπισχήσομεν· ἴσως γὰρ καὶ διὰ τὸ μέγεθος αὐτῶν ἄρτι ἀρχόμενος τῆς προστατείας οὔπω ἐξήτακας. Ἀλλά τοι περί γε φυλακῆς τῆς χώρας οἶδ' ὅτι σοι μεμέληκε, καὶ οἶσθα, ὁπόσαι τε φυλακαὶ ἐπίκαιροι εἰσι καὶ ὁπόσαι μή, καὶ ὁπόσοι τε φρουροὶ ἱκανοί εἰσι καὶ ὁπόσοι μή εἰσι, καὶ τὰς μὲν ἐπικαίρους φυλακὰς συμβουλεύσειν[41] μείζονας ποιεῖν, τὰς δὲ περιττὰς ἀφαιρεῖν. 11. Νὴ Δί', ἔφη ὁ Γλαυκων, ἀπάσας μὲν οὖν[42] ἔγωγε, ἕνεκά γε τοῦ οὕτως αὐτὰς

[38] *προσαποβάλοι.* "Would, besides (not getting any thing), lose even what he has."

[39] *τῶν ἐναντίων.* Sc. *τῆς τῶν ἐναντίων*, but the strictly correct form of expression is not always observed. Cf. III. v. 4, *ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτούς* (*πρὸς τὴν τῶν Βοιωτῶν*). So in Latin, "Plus in amore valet Mimnerni versus Homero" (versu Homeri).

[40] *τήν γε πρώτην.* "At all events just at first." Ὁδόν or some word of the kind must be supplied. Cf. Demosth. Olynth. iii. (p. 29), *τοῦθ' ἱκανὸν προλαβεῖν ἡμῖν εἶναι τὴν πρώτην.* Below, *καὶ διὰ τὸ μέγεθος* seems to be, "owing to their extent, as well as for other reasons" (*καί*), where *αὐτῶν* probably refers to the land and sea forces.

[41] *συμβουλεύσειν.* This, I think, depends on *οἶδα*, so that *οἶδα συμβουλεύσειν* is put for *οἶδα ὅτι συμβουλεύσεις.* With an infinitive *γιγνώσκω* rather has the sense of "considering," "holding an opinion," than of "knowing."

[42] *ἁπάσας μὲν οὖν.* For the corrective force of *μὲν οὖν* see

φυλάττεσθαι, ὥστε κλέπτεσθαι τὰ ἐκ τῆς χώρας[43]. Ἐὰν δέ τις ἀφέλῃ γ', ἔφη, τὰς φυλακάς, οὐκ οἴει καὶ ἁρπάζειν ἐξουσίαν ἔσεσθαι τῷ βουλομένῳ; ἀτάρ, ἔφη, πότερον ἐλθὼν αὐτὸς ἐξήτακας τοῦτο, ἢ πῶς οἶσθα, ὅτι κακῶς φυλάττονται; Εἰκάζω, ἔφη. Οὔκουν, ἔφη, καὶ περὶ τούτων, ὅταν μηκέτι εἰκάζωμεν, ἀλλ' ἤδη εἰδῶμεν, τότε συμβουλεύσομεν; Ἴσως, ἔφη ὁ Γλαύκων, βέλτιον. 12. Εἶς γε μήν, ἔφη, ταργύρια οἶδ' ὅτι οὐκ ἀφῖξαι, ὥστ' ἔχειν εἰπεῖν, διότι νῦν ἐλάττω ἢ πρόσθεν προσέρχεται αὐτόθεν. Οὐ γὰρ οὖν ἐλήλυθα[44], ἔφη. Καὶ γὰρ νὴ Δί', ἔφη ὁ Σωκράτης, λέγεται βαρὺ τὸ χωρίον[45] εἶναι, ὥστε, ὅταν περὶ τούτου δέῃ συμβουλεύειν, αὕτη σοι ἡ πρόφασις ἀρκέσει. Σκώπτομαι, ἔφη ὁ Γλαύκων. 13. Ἀλλ' ἐκείνου γέ τοι, ἔφη, οἶδ' ὅτι οὐκ ἠμέληκας, ἀλλ' ἔσκεψαι, καὶ πόσον χρόνον ἱκανός ἐστιν ὁ ἐκ τῆς χώρας γιγνόμενος σῖτος διατρέφειν τὴν πόλιν, καὶ πόσου εἰς τὸν ἐνιαυτὸν προσδέεται[46], ἵνα μὴ τοῦτό γε λάθῃ σέ ποτε ἡ πόλις ἐνδεὴς γενομένη, ἀλλ' εἰδὼς ἔχῃς ὑπὲρ τῶν ἀναγκαίων συμβουλεύων τῇ πόλει βοηθεῖν τε καὶ σώζειν αὐτήν. Λέγεις, ἔφη ὁ Γλαύκων, παμμέγεθες πρᾶγμα, εἴγε καὶ τῶν τοιούτων ἐπιμελεῖσθαι δεήσει. 14. Ἀλλὰ μέντοι, ἔφη ὁ Σωκράτης, οὐδ' ἂν

above, II. vii. 5. The construction is ἁπάσας μὲν οὖν ἔγωγε συμβουλεύσω ἀφαιρεῖν. Translate, "Nay, rather, I will advise the removal of all, on the ground at least of their being," &c.

[43] τὰ ἐκ τῆς χώρας. The preposition ἐκ is due to the general idea of removal, and the expression is a brief one for τὰ ἐν τῇ χώρᾳ κλέπτεσθαι ἐξ αὐτῆς. Cf. Thucyd. vi. 7, ἐκδιδράσκουσιν οἱ ἐκ τῶν Ὀρνεῶν.

[44] Οὐ γὰρ οὖν ἐλήλυθα. Cf. III. iii. 2, ἔστι γὰρ οὖν. The force of οὖν in such cases is "certainly," "assuredly," when the fact stated cannot be disputed.

[45] βαρὺ τὸ χωρίον. "(And no wonder) for certainly (καὶ γάρ) the place (the mines) is unhealthy." Here καί qualifies γάρ.

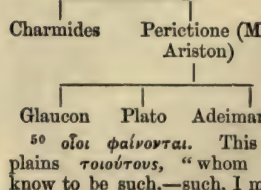
[46] προσδέεται. The subject is ἡ πόλις, supplied from τὴν πόλιν. Translate, "and how much more besides (πρός) the city wants." In the next clause, τοῦτο is the accusative after ἐνδεής, apparently the one of locality before spoken of, as in phrases like ἀγαθὸς τὰ πολεμικά.

τὸν ἑαυτοῦ ποτε οἶκον καλῶς τις οἰκήσειεν, εἰ μὴ πάντα μὲν εἴσεται, ὧν προσδέεται, πάντων δὲ ἐπιμελόμενος ἐκπληρώσει· ἀλλ' ἐπεὶ ἡ μὲν πόλις ἐκ πλειόνων ἢ μυρίων οἰκιῶν[47] συνέστηκε, χαλεπὸν δέ ἐστιν ἅμα τοσούτων οἴκων ἐπιμελεῖσθαι, πῶς οὐχ ἕνα, τὸν τοῦ θείου, πρῶτον ἐπειράθης αὐξῆσαι; δέεται δέ· κἂν μὲν τοῦτον δύνῃ, καὶ πλείοσιν ἐπιχειρήσεις· ἕνα δὲ μὴ δυνάμενος[48] ὠφελῆσαι, πῶς ἂν πολλούς γε δυνηθείης; ὥσπερ εἴ τις ἓν τάλαντον μὴ δύναιτο φέρειν, πῶς οὐ φανερόν, ὅτι πλείω γε φέρειν οὐδ' ἐπιχειρητέον αὐτῷ; 15. Ἀλλ' ἔγωγ', ἔφη ὁ Γλαύκων, ὠφελοίην ἂν τὸν τοῦ θείου[49] οἶκον, εἴ μοι ἐθέλοι πείθεσθαι. Εἶτα, ἔφη ὁ Σωκράτης, τὸν θεῖον οὐ δυνάμενος πείθειν, Ἀθηναίους πάντας μετὰ τοῦ θείου νομίζεις δυνήσεσθαι ποιῆσαι πείθεσθαί σοι; 16. Φυλάττου, ἔφη, ὦ Γλαύκων, ὅπως μὴ τοῦ εὐδοξεῖν ἐπιθυμῶν εἰς τοὐναντίον ἔλθῃς· ἢ οὐχ ὁρᾷς, ὡς σφαλερόν ἐστι τὸ ἃ μὴ οἶδέ τις, ταῦτα λέγειν ἢ πράττειν; ἐνθυμοῦ δὲ τῶν ἄλλων, ὅσους οἶσθα τοιούτους, οἵοι φαίνονται[50] καὶ λέγοντες ἃ

[47] *ἢ μυρίων οἰκιῶν.* Οἰκίαι here are houses, *οἶκοι* families. The average number of persons to each house in the chief towns of England is about seven probably. This would give a population of only 70,000. But from the large number of slaves kept by the well-to-do, it is evident that the average number to a house must be greatly enlarged, but to what extent is a matter of guess-work. Clinton assumes twelve, and this would give 120,000, to which he adds 40,000 more for Peiræus and the other harbours. Boeckh makes the total 180,000; Col. Leake, I believe, about 190,000.

[48] *μὴ δυνάμενος.* "Supposing you are not (*μή*) able." Οὐ *δυνάμενος* would be, "since you are unable," assuming his inability to be a fact, which the other form does not.

[49] *τὸν τοῦ θείου.* Sc. Charmides, as will be seen from the subjoined table:—



[50] *οἵοι φαίνονται.* This explains *τοιούτους*, "whom you know to be such,—such, I mean, as are seen," &c. The genitive

μὴ ἴσασι καὶ πράττοντες, πότερά σοι δοκοῦσιν ἐπὶ τοῖς τοιούτοις ἐπαίνου μᾶλλον ἢ ψόγου τυγχάνειν; καὶ πότερον θαυμάζεσθαι μᾶλλον ἢ καταφρονεῖσθαι; 17. Ἐνθυμοῦ δὲ καὶ τῶν εἰδότων[51] ὅ,τι τε λέγουσι καὶ ὅ,τι ποιοῦσι, καί, ὡς ἐγὼ νομίζω, εὑρήσεις ἐν πᾶσιν ἔργοις τοὺς μὲν εὐδοκιμοῦντάς τε καὶ θαυμαζομένους ἐκ τῶν μάλιστα ἐπισταμένων ὄντας, τοὺς δὲ κακοδοξοῦντάς τε καὶ καταφρονουμένους ἐκ τῶν ἀμαθεστάτων. 18. Εἰ οὖν ἐπιθυμεῖς εὐδοκιμεῖν τε καὶ θαυμάζεσθαι ἐν τῇ πόλει, πειρῶ κατεργάσασθαι ὡς μάλιστα τὸ εἰδέναι ἃ βούλει πράττειν· ἐὰν γὰρ τούτῳ διενέγκας τῶν ἄλλων ἐπιχειρῇς τὰ τῆς πόλεως πράττειν, οὐκ ἂν θαυμάσαιμι, εἰ πάνυ ῥᾳδίως τύχοις ὧν ἐπιθυμεῖς.

CHAPTER VII.

1. Χαρμίδην δὲ τὸν Γλαύκωνος ὁρῶν ἀξιόλογον μὲν ἄνδρα ὄντα καὶ πολλῷ δυνατώτερον τῶν τὰ πολιτικὰ τότε πραττόντων, οἰκοῦντα δὲ προσιέναι τῷ δήμῳ καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖσθαι· Εἰπέ μοι, ἔφη, ὦ Χαρμίδη, εἴ τις ἱκανὸς ὢν τοὺς στεφανίτας ἀγῶνας νικᾶν[52] καὶ διὰ τοῦτο αὐτός τε τιμᾶσθαι καὶ τὴν πατρίδα ἐν τῇ Ἑλλάδι εὐδοκιμωτέραν ποιεῖν μὴ

τῶν ἄλλων depends on ὅσους. But see Breitenbach's note on the passage.

[51] καὶ τῶν εἰδότων. Sauppe makes ὅτι τε λέγουσι, κ.τ.λ. depend on ἐνθυμοῦ, not on εἰδότων, which I can hardly think right. The construction seems to have been altered in the writing. If it had run ἐνθυμοῦ τῶν εἰδότων ὅτι οἱ μὲν εὐδοκιμοῦντες ἐκ τῶν μάλιστα ἐπισταμένων εἰσίν, then the real object after ἐνθυμοῦ would have been ὅτι οἱ μὲν . . . εἰσίν; "reflect on the fact that . . . as belonging to those who know." Instead of this the form is altered into ἐνθυμοῦ καὶ εὑρήσεις, κ.τ.λ.

[52] ἀγῶνας νικᾶν. This is really a cognate accusative, like νίκην νικᾶν, and similar to νικᾶν Ὀλύμπια and the like forms. Ἀγὼν στεφανίτης is one where a wreath was the guerdon, opposed to one where the prize bore a money value (θεματικός). For ποῖόν τινα see I. i. 1 (τοιάδε τις).

θέλοι ἀγωνίζεσθαι, ποῖόν τινα τοῦτον νομίζοις ἂν τὸν ἄνδρα εἶναι; Δῆλον ὅτι, ἔφη, μαλακόν τε καὶ δειλόν. 2. Εἰ δέ τις, ἔφη, δυνατὸς ὢν τῶν τῆς πόλεως πραγμάτων ἐπιμελόμενος τήν τε πόλιν αὔξειν καὶ αὐτὸς διὰ τοῦτο τιμᾶσθαι ὀκνοίη δή[53] τοῦτο πράττειν, οὐκ ἂν εἰκότως δειλὸς νομίζοιτο; Ἴσως, ἔφη· ἀτὰρ πρὸς τί με ταῦτ' ἐρωτᾷς; Ὅτι, ἔφη, οἶμαί σε δυνατὸν ὄντα ὀκνεῖν ἐπιμελεῖσθαι, καὶ ταῦτα[54] ὢν ἀνάγκη σοι μετέχειν πολίτῃ γε ὄντι. 3. Τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαρμίδης, ἐν ποίῳ ἔργῳ καταμαθὼν ταῦτά μου καταγιγνώσκεις; Ἐν ταῖς συνουσίαις, ἔφη, αἷς σύνει[55] τοῖς τὰ τῆς πόλεως πράττουσι· καὶ γάρ, ὅταν τι ἀνακοινῶνταί σοι, ὁρῶ σε καλῶς συμβουλεύοντα, καὶ ὅταν τι ἁμαρτάνωσιν, ὀρθῶς ἐπιτιμῶντα. 4. Οὐ ταὐτόν ἐστιν, ἔφη, ὦ Σώκρατες, ἰδίᾳ τε διαλέγεσθαι καὶ ἐν τῷ πλήθει ἀγωνίζεσθαι. Καὶ μήν, ἔφη, ὅ γε ἀριθμεῖν δυνάμενος οὐδὲν ἧττον ἐν τῷ πλήθει ἢ μόνος ἀριθμεῖ, καὶ οἱ κατὰ μόνας[56] ἄριστα κιθαρίζοντες, οὗτοι καὶ ἐν τῷ πλήθει κρατιστεύουσιν. 5. Αἰδῶ δὲ καὶ φόβον, ἔφη, οὐχ ὁρᾷς ἔμφυτά τε ἀνθρώποις ὄντα καὶ πολλῷ μᾶλλον ἐν τοῖς ὄχλοις ἢ ἐν ταῖς ἰδίαις ὁμιλίαις παριστάμενα; Καὶ σέ γε διδάξων, ἔφη, ὥρμημαι, ὅτι οὔτε τοὺς φρονιμωτάτους[57] αἰδούμενος οὔτε τοὺς ἰσχυροτάτους φοβού-

[53] ὀκνοίη δή. "Should be absolutely reluctant." Δή seems only used to give emphasis to ὀκνοίη, just as it occurs with superlatives, πλεῖστοι δή, κ.τ.λ.

[54] καὶ ταῦτα. Sc. καὶ ταῦτα ("and that too") ἐπιμελεῖσθαι τούτων ὧν, κ.τ.λ. For the next words cf. I. iii. 10.

[55] αἷς σύνει. Cf. II. i. 32, παρ' ἀνθρώποις οἷς προσήκει. In the next words καί corresponds to καί in καὶ ὅταν τι ἁμαρτάνωσιν.

[56] κατὰ μόνας. "Alone," supplying perhaps χώρας. Cf. Thucyd. i. 37, ὅπως κατὰ μόνας ἀδικῶσι.

[57] ὅτι οὔτε τοὺς φρονιμωτάτους. "I am bent," says Socrates, "on showing you that you feel too bashful to speak amongst the foolish, although you cannot be in the position of feeling bashful before the wise, or timid before the strong, for the assembly is made up of those who are neither. There are in it no wise men before whom you might feel bashful, nor strong before whom you might feel alarmed." It is perfectly true, nevertheless, that a

μενος ἐν τοῖς ἀφρονεστάτοις τε καὶ ἀσθενεστάτοις αἰσχύνῃ λέγειν· 6. πότερον γὰρ τοὺς γναφεῖς αὐτῶν ἢ τοὺς σκυτεῖς ἢ τοὺς τέκτονας ἢ τοὺς χαλκεῖς ἢ τοὺς γεωργοὺς ἢ τοὺς ἐμπόρους ἢ τοὺς ἐν τῇ ἀγορᾷ μεταβαλλομένους[58] καὶ φροντίζοντας, ὅ,τι ἐλάττονος πριάμενοι πλείονος ἀποδῶνται, αἰσχύνῃ; ἐκ γὰρ τούτων ἁπάντων ἡ ἐκκλησία συνίσταται. 7. Τί δὲ οἴει διαφέρειν ὃ σὺ ποιεῖς ἢ τῶν ἀσκητῶν[59] ὄντα κρείττω τοὺς ἰδιώτας[60] φοβεῖσθαι; οὐ γὰρ τοῖς πρωτεύουσιν ἐν τῇ πόλει, ὧν ἔνιοι καταφρονοῦσί σου, ῥᾳδίως διαλεγόμενος καὶ τῶν ἐπιμελομένων τοῦ τῇ πόλει διαλέγεσθαι πολὺ περιὼν[61] ἐν τοῖς μηδὲ πώποτε φροντίσασι τῶν πολιτικῶν μηδὲ σοῦ καταπεφρονηκόσιν ὀκνεῖς λέγειν δεδιώς, μὴ καταγελασθῇς; 8. Τί δ'; ἔφη, οὐ δοκοῦσί σοι πολλάκις οἱ ἐν τῇ ἐκκλησίᾳ τῶν ὀρθῶς λεγόντων καταγελᾶν; Καὶ γὰρ οἱ ἕτεροι, ἔφη· διὸ καὶ θαυμάζω σου[62], εἰ ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥᾳδίως χειρούμενος, τούτοις δὲ[63] μηδένα τρόπον οἴει δυνήσεσθαι προσενεχθῆναι.

person may be, and feel, superior to each unit in an assembly, and yet be afraid to address them collectively. There is the chance of failure present to the speaker, and the mysterious influence of numbers. There are some remarks on the subject in "Remains of Archbishop Whately."

[58] *μεταβαλλομένους.* "Those who barter goods," distinguished from the merchants who cross the seas with their merchandise.

[59] *ἢ τῶν ἀσκητῶν.* The sense of comparison inherent in *διαφέρει* accounts for the use of *ἤ*. Cf. III. ii. 14, *τηνικαῦτα γὰρ πολὺ διαφέρει τὰ αὐτὰ δῶρα ἢ πρὶν ἐπιθυμῆσαι διδόναι.* With *ἀσκητῶν* supply *τινά.*

[60] *ἰδιώτας.* *Ἰδιώτης* is used, like our "layman," as opposed to a professional. Cf. Thucyd. vi. 72, *ἰδιώτας ὡς εἰπεῖν χειροτέχναις ἀνταγωνισαμένους*, "laymen against craftsmen in war."

[61] *πολὺ περιών.* "Being greatly superior to." Cf. Xen. Anab. I. ix. 24, *τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων.* Below, in *καὶ γὰρ οἱ ἕτεροι, καί* is to be joined with *οἱ ἕτεροι*, "for the others as well as those in the assembly." "The others" are those with whom he is brought into contact privately (see above, § 3).

[62] *θαυμάζω σου.* The object after *θαυμάζω* is the whole clause, *εἰ . . . προσενεχθῆναι.* See note on III. vi. 17, under *τῶν εἰδότων.*

[63] *τούτοις δέ.* The *δέ* is superfluous, a participle only having preceded (*χειρούμενος*). Cf. Plato de Repub. 393 E, *ἐκείνοις μὲν τοὺς*

9. Ὦγαθέ, μὴ ἀγνόει, σεαυτὸν μηδὲ ἁμάρτανε ἃ οἱ πλεῖστοι ἁμαρτάνουσιν· οἱ γὰρ πολλοὶ ὡρμηκότες ἐπὶ τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα οὐ τρέπονται ἐπὶ τὸ ἑαυτοὺς ἐξετάζειν· μὴ οὖν ἀποῤῥαθύμει τούτου, ἀλλὰ διατείνου μᾶλλον πρὸς τὸ σεαυτῷ προσέχειν· καὶ μὴ ἀμέλει τῶν τῆς πόλεως, εἴ τι δυνατόν ἐστι διὰ σὲ βέλτιον ἔχειν· τούτων γὰρ καλῶς ἐχόντων οὐ μόνον οἱ ἄλλοι πολῖται, ἀλλὰ καὶ οἱ σοὶ φίλοι καὶ αὐτὸς σὺ οὐκ ἐλάχιστα ὠφελήσῃ.

CHAPTER VIII.

1. Ἀριστίππου δ' ἐπιχειροῦντος ἐλέγχειν τὸν Σωκράτην, ὥσπερ αὐτὸς ὑπ' ἐκείνου τὸ πρότερον ἠλέγχετο, βουλόμενος τοὺς συνόντας ὠφελεῖν ὁ Σωκράτης ἀπεκρίνατο, οὐχ ὥσπερ οἱ φυλαττόμενοι, μή πῃ ὁ λόγος ἐπαλλαχθῇ[64], ἀλλ' ὡς ἂν πεπεισμένοι μάλιστα πράττειν τὰ δέοντα. 2. Ὁ μὲν γὰρ αὐτὸν ἤρετο, εἴ τι εἰδείη ἀγαθόν, ἵνα, εἴ τι εἴποι τῶν τοιούτων, οἷον ἢ σιτίον ἢ ποτὸν ἢ χρήματα ἢ ὑγίειαν ἢ ῥώμην ἢ τόλμαν, δεικνύοι δὴ[65] τοῦτο κακὸν ἐνίοτε ὄν· ὁ δὲ εἰδώς, ὅτι, ἐάν τι

θεοὺς δοῦναι ἑλόντας τὴν Τροίαν αὐτοὺς δὲ σωθῆναι. Buttmann in his remarks on *δέ in apodosi* at the end of his edition of the speech against Midias, quotes also Thucyd. i. 67, *φανερῶς μὲν οὐ πρεσβευόμενοι, κρύφα δὲ ἐνῆγον τὸν πόλεμον*; but this seems dubious, as *κρύφα* may be singly opposed to *φανερῶς οὐ πρεσβευόμενοι*, so that *ἐνῆγον* applies to both clauses.

[64] *ἐπαλλαχθῇ.* "Should get into a difficulty," "become ambiguous." People who are arguing for argument's sake, are careful not to say any thing which may cut both ways, and so be turned against them. If Socrates had admitted wealth to be good, for instance, it would have got him into difficulty by reason of the ambiguity of the admission, for wealth is not under all circumstances good. For *ὡς ἂν πεπεισμένοι* cf. III. vi. 4, under *ὡς ἂν τότε σκοπῶν.*

[65] *δεικνύοι δή.* "He might—as of course he could—prove." This does not seem to be the same use of *δή* as in III. vii. 2, *ὀκνοίη δή*, for I do not see that *δεικνύοι* admits of any emphasis. It rather

ἐνοχλῇ ἡμᾶς, δεόμεθα τοῦ παύσοντος, ἀπεκρίνατο ἥπερ καὶ ποιεῖν[66] κράτιστον· 3. Ἆρά γε, ἔφη, ἐρωτᾷς με, εἴ τι οἶδα πυρετοῦ ἀγαθόν; Οὐκ ἔγωγ', ἔφη. Ἀλλ' ὀφθαλμίας; Οὐδὲ τοῦτο. Ἀλλὰ λιμοῦ; Οὐδὲ λιμοῦ. Ἀλλὰ μήν, ἔφη, εἴγ' ἐρωτᾷς με, εἴ τι ἀγαθὸν οἶδα, ὃ μηδενὸς ἀγαθόν ἐστιν, οὔτ' οἶδα, ἔφη, οὔτε δέομαι[67].

4. Πάλιν δὲ τοῦ Ἀριστίππου ἐρωτῶντος αὐτόν, εἴ τι εἰδείη καλόν; Καὶ πολλά, ἔφη. Ἆρ' οὖν, ἔφη, πάντα ὅμοια ἀλλήλοις; Ὡς οἷόν τε μὲν οὖν, ἔφη, ἀνομοιότατα ἔνια. Πῶς οὖν, ἔφη, τὸ τῷ καλῷ ἀνόμοιον καλὸν ἂν εἴη; Ὅτι, νὴ Δί', ἔφη, ἔστι μὲν τῷ καλῷ πρὸς δρόμον ἀνθρώπῳ ἄλλος ἀνόμοιος· καλὸς πρὸς πάλην, ἔστι δὲ ἀσπίς, καλὴ πρὸς τὸ προβαλέσθαι, ὡς ἔνι ἀνομοιοτάτη τῷ ἀκοντίῳ, καλῷ πρὸς τὸ σφόδρα τε καὶ ταχὺ φέρεσθαι. 5. Οὐδὲν διαφερόντως, ἔφη, ἀποκρίνῃ μοι ἢ ὅτε σε ἠρώτησα, εἴ τι ἀγαθὸν εἰδείης. Σὺ δ' οἴει, ἔφη, ἄλλο μὲν ἀγαθόν, ἄλλο δὲ καλὸν εἶναι; οὐκ οἶσθ', ὅτι πρὸς ταὐτὰ πάντα καλά τε κἀγαθά ἐστιν; πρῶτον μὲν γὰρ ἡ ἀρετὴ οὐ πρὸς ἄλλα μὲν ἀγαθόν, πρὸς ἄλλα δὲ καλόν ἐστιν, ἔπειτα[68] οἱ ἄνθρωποι τὸ αὐτό τε καὶ πρὸς τὰ αὐτὰ καλοὶ κἀγαθοὶ λέγον-

seems used, as often, when an admitted fact is stated. Cf. II. i. 21, ὅπερ δή, "which, as every one knows."

[66] ἥπερ καὶ ποιεῖν. "As it was also best to do" (sc. to answer); so that ποιεῖν is equivalent to ἀποκρίνασθαι. Καί does not seem to mean any thing here, and indeed, as I have before remarked, after relatives is apparently added mechanically.

[67] οὔτε δέομαι. Sc. εἰδέναι. It is to be remarked that here Socrates distinctly asserts the relativity of goodness: a thing is good *for* something else; in other words, there is no recognition so far of an abstract, absolute good; a view which Plato would refuse to admit.

[68] ἔπειτα. This corresponds to πρῶτον μέν. Cf. I. ii. 1. Below, τὸ αὐτό τε λέγονται is not easy to explain. Perhaps τὸ αὐτό is an accusative of locality as it were, like ἀγαθὸς τὰ πολεμικά. If so, the words mean, "are said to be beautiful and good in the self-same point (or quality) and with reference to the same objects." The general doctrine of course is, that use is the measure of beauty.

ται, πρὸς τὰ αὐτὰ δὲ καὶ τὰ σώματα τῶν ἀνθρώπων καλά τε κἀγαθὰ φαίνεται, πρὸς ταὐτὰ δὲ καὶ τἆλλα πάντα, οἷς ἄνθρωποι χρῶνται, καλά τε κἀγαθὰ νομίζεται, πρὸς ἅπερ ἂν εὔχρηστα ᾖ. 6. *Ἆρ' οὖν, ἔφη, καὶ κόφινος κοπροφόρος καλόν ἐστιν; Νὴ Δί', ἔφη, καὶ χρυσῆ γε ἀσπὶς αἰσχρόν, ἐὰν πρὸς τὰ ἑαυτῶν ἔργα ὁ μὲν καλῶς πεποιημένος ᾖ, ἡ δὲ κακῶς. Λέγεις σύ, ἔφη, καλά τε καὶ αἰσχρὰ τὰ αὐτὰ εἶναι;* 7. *Καὶ νὴ Δί' ἔγωγ', ἔφη, ἀγαθά τε καὶ κακά· πολλάκις γὰρ τό τε λιμοῦ ἀγαθὸν πυρετοῦ κακόν ἐστι, καὶ τὸ πυρετοῦ ἀγαθὸν λιμοῦ κακόν ἐστι, πολλάκις δὲ τὸ μὲν πρὸς δρόμον καλὸν πρὸς πάλην αἰσχρόν, τὸ δὲ πρὸς πάλην καλὸν πρὸς δρόμον αἰσχρόν· πάντα γαρ ἀγαθὰ μὲν καὶ καλά ἐστι πρὸς ἃ ἂν εὖ ἔχῃ, κακὰ δὲ καὶ αἰσχρὰ πρὸς ἃ ἂν κακῶς.*

8. *Καὶ οἰκίας λέγων δὲ τὰς αὐτὰς καλάς τε εἶναι καὶ χρησίμους παιδεύειν ἔμοιγ' ἐδόκει, οἵας χρὴ οἰκοδομεῖσθαι. Ἐπεσκόπει δὲ ὧδε· Ἆρά γε τὸν μέλλοντα οἰκίαν οἵαν χρὴ ἔχειν τοῦτο δεῖ μηχανᾶσθαι, ὅπως ἡδίστη τε ἐνδιαιτᾶσθαι καὶ χρησιμωτάτη ἔσται; τούτου δὲ ὁμολογουμένου·* 9. *Οὔκουν ἡδὺ μὲν θέρους ψυχεινὴν ἔχειν, ἡδὺ δὲ χειμῶνος ἀλεεινήν; ἐπειδὴ δὲ καὶ τοῦτο συμφαῖεν*[69]*· Οὔκουν ἐν ταῖς πρὸς μεσημβρίαν βλεπούσαις οἰκίαις τοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς παστάδας ὑπολάμπει*[70]*, τοῦ δὲ θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει; Οὔκουν εἴ γε καλῶς ἔχει ταῦτα οὕτω γίγνεσθαι, οἰκοδομεῖν δεῖ ὑψηλότερα μὲν τὰ πρὸς μεσημβρίαν, ἵνα ὁ χειμερινὸς ἥλιος*

[69] *συμφαῖεν.* For the optative cf. I. ii. 57, *ἐπειδὴ ὁμολογήσαιτο.*

[70] *ὑπολάμπει.* "Shines underneath," I suppose because in winter the sun moves through the heaven at a less elevation above the horizon than in the summer. A house should be high towards the south to catch as much of the winter sun as possible,—in the summer, if the sun was overhead, a low and a high dwelling would be all one.

μὴ ἀποκλείηται, χθαμαλώτερα δὲ τὰ πρὸς ἄρκτον, ἵνα οἱ ψυχροὶ μὴ ἐμπίπτωσιν ἄνεμοι; 10. ὡς δὲ συνελόντι[71] εἰπεῖν, ὅποι πάσας ὥρας αὐτός τε ἂν ἥδιστα καταφεύγοι καὶ τὰ ὄντα ἀσφαλέστατα τιθοῖτο, αὕτη ἂν εἰκότως ἡδίστη τε καὶ καλλίστη οἴκησις εἴη· γραφαὶ δὲ καὶ ποικιλίαι[72] πλείονας εὐφροσύνας ἀποστεροῦσιν ἢ παρέχουσι. Ναοῖς γε μὴν καὶ βωμοῖς χώραν ἔφη εἶναι πρεπωδεστάτην, ἥτις ἐμφανεστάτη οὖσα ἀστιβεστάτη εἴη· ἡδὺ μὲν γὰρ ἰδόντας προσεύξασθαι, ἡδὺ δὲ ἁγνῶς ἔχοντας[73] προσιέναι.

CHAPTER IX.

1. Πάλιν δὲ ἐρωτώμενος, ἡ ἀνδρία πότερον εἴη διδακτὸν ἢ φυσικόν; Οἶμαι μέν[74], ἔφη, ὥσπερ σῶμα σώματος ἰσχυρότερον πρὸς τοὺς πόνους φύεται, οὕτω καὶ ψυχὴν ψυχῆς ἐρρωμενεστέραν πρὸς τὰ δεινὰ φύσει γίγνεσθαι· ὁρῶ γὰρ ἐν τοῖς αὐτοῖς νόμοις τε καὶ ἔθεσι τρεφομένους πολὺ διαφέροντας ἀλλήλων τόλμῃ. 2. Νομίζω μέντοι πᾶσαν φύσιν μαθήσει καὶ μελέτῃ πρὸς ἀνδρίαν αὔξεσθαι· δῆλον μὲν γάρ, ὅτι Σκύθαι καὶ Θρᾷκες οὐκ ἂν τολμήσειαν ἀσπίδας καὶ δόρατα λαβόντες Λακεδαιμονίοις διαμάχεσθαι, φανερὸν δέ, ὅτι

[71] *συνελόντι.* "And to speak as would suit one who embraces the whole matter into one sentence," i.e. "to speak briefly." Cf. Thucyd. ii. 40, *ξυνελών τε λέγω.*

[72] *γραφαὶ δὲ καὶ ποικιλίαι.* "Paintings and decorations." As Kühner suggests, to avoid having these injured by the sun, the houses were perhaps so built as to be sheltered from its rays.

[73] *ἁγνῶς ἔχοντας.* The meaning of the whole passage seems to be this,—Temples ought to be exposed to view, not shrouded by thick groves, that a man might see them as he approached for prayer, and yet with an access uncrowded, that the worshipper might not be liable to contract any pollution as he drew near from contact with the multitude of a crowded approach.

[74] *Οἶμαι μέν.* For *μέν* without *δέ* to correspond, cf. II. vi. 5.

καὶ Λακεδαιμόνιοι οὔτ' ἂν Θραξὶν ἐν πέλταις[75] καὶ ἀκοντίοις οὔτε Σκύθαις ἐν τόξοις ἐθέλοιεν ἂν διαγωνίζεσθαι. 3. Ὁρῶ δ' ἔγωγε καὶ ἐπὶ τῶν ἄλλων πάντων ὁμοίως καὶ φύσει διαφέροντας ἀλλήλων τοὺς ἀνθρώπους καὶ ἐπιμελείᾳ πολὺ ἐπιδιδόντας· ἐκ δὲ τούτων δῆλόν ἐστιν, ὅτι πάντας χρὴ καὶ τοὺς εὐφυεστέρους καὶ τοὺς ἀμβλυτέρους τὴν φύσιν, ἐν οἷς ἂν ἀξιόλογοι βούλωνται γενέσθαι, ταῦτα καὶ μανθάνειν καὶ μελετᾶν.

4. Σοφίαν δὲ καὶ σωφροσύνην[76] οὐ διώριζεν, ἀλλὰ τὸν τὰ μὲν καλά τε καὶ ἀγαθὰ γιγνώσκοντα χρῆσθαι[77] αὐτοῖς καὶ τὸν τὰ αἰσχρὰ εἰδότα εὐλαβεῖσθαι σοφόν τε καὶ σώφρονα ἔκρινεν. Προσερωτώμενος δέ, εἰ τοὺς ἐπισταμένους μὲν ἃ δεῖ πράττειν, ποιοῦντας δὲ τἀναντία, σοφούς τε καὶ ἐγκρατεῖς εἶναι νομίζοι· Οὐδέν γε

[75] *ἐν πέλταις.* For this use of *ἐν* ("arrayed in," or similar meaning), cf. Æsch. Prom. Vinct. 424, *στρατὸς ὀξυπρῴροισι βρέμων ἐν αἰχμαῖς.* Also Xen. Anab. V. iii. 3, *ἐξέτασις ἐν τοῖς ὅπλοις ἐγένετο.*

[76] *Σοφίαν δὲ καὶ σωφροσύνην.* The first of these is an intellectual virtue, the second a moral one. The first implies a scientific knowledge of what virtue consists in; the second, that balance of the passions which enables any one to carry theory into practice. This was the weak side of Socrates' ethics. He believed virtue to consist in knowledge; for he thought that if a man really knew what was right (and the consequences of doing wrong), he would practise it. But this leaves out of sight the enormous influence of the passions. This was his theory; but it is only fair to add that practically he strongly urged the necessity of keeping down the passions and appetites. But he was, herein, as many others, superior to his own theory. Aristotle (Nicom. Eth. VI. xiii. 5) remarks, *Σωκράτης τῇ μὲν ὀρθῶς ἐζήτει, τῇ δ' ἡμάρτανεν· ὅτι μὲν γὰρ φρονήσεις ᾤετο εἶναι πάσας τὰς ἀρετάς, ἡμάρτανεν, ὅτι δὲ οὐκ ἄνευ φρονήσεως, καλῶς ἔλεγεν.*

[77] *χρῆσθαι.* The simplest explanation of this infinitive seems to me to be, that it depends on *ὥστε* omitted. The man who knows what is honourable and good so as to apply his knowledge practically, is both *σοφός* and *σώφρων*, an assertion, of course, of the doctrine mentioned in the last note. For the omission of *ὥστε* cf. II. v. 3, *τὸν δὲ πριαίμην ἂν φίλον μοι εἶναι.* There is an irregularity of structure besides in this sentence, for *τὸν τὰ μὲν καλά, καὶ τὸν τὰ αἰσχρά* ought to be, *τὸν τὰ μὲν καλά, τὰ δὲ αἰσχρά.*

μᾶλλον, ἔφη, ἢ ἀσόφους[78] τε καὶ ἀκρατεῖς· πάντας γὰρ οἶμαι προαιρουμένους ἐκ τῶν ἐνδεχομένων ἃ οἴονται συμφορώτατα αὐτοῖς εἶναι, ταῦτα πράττειν. Νομίζω οὖν τοὺς μὴ ὀρθῶς πράττοντας οὔτε σοφοὺς οὔτε σώφρονας εἶναι. 5. Ἔφη δὲ καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετὴν σοφίαν εἶναι· τά τε γὰρ δίκαια[79] καὶ πάντα, ὅσα ἀρετῇ πράττεται, καλά τε καὶ ἀγαθὰ εἶναι· καὶ οὔτ' ἂν τοὺς ταῦτα εἰδότας ἄλλο ἀντὶ τούτων οὐδὲν προελέσθαι, οὔτε τοὺς μὴ ἐπισταμένους δύνασθαι πράττειν, ἀλλὰ καὶ ἐὰν ἐγχειρῶσιν, ἁμαρτάνειν· οὕτω καὶ τὰ καλά τε καὶ ἀγαθὰ τοὺς μὲν σοφοὺς πράττειν, τοὺς δὲ μὴ σοφοὺς οὐ δύνασθαι, ἀλλὰ καὶ ἐὰν ἐγχειρῶσιν, ἁμαρτάνειν· ἐπεὶ οὖν τά τε δίκαια καὶ τὰ ἄλλα καλά τε καὶ ἀγαθὰ πάντα ἀρετῇ πράττεται, δῆλον εἶναι, ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ σοφία ἐστί. 6. Μανίαν γε μὴν ἐναντίον μὲν ἔφη εἶναι σοφίᾳ, οὐ μέντοι γε τὴν ἀνεπιστημοσύνην μανίαν ἐνόμιζε, τὸ δὲ ἀγνοεῖν ἑαυτὸν καὶ μὴ ἃ οἶδε[80] δοξάζειν τε καὶ ο�largeσθαι

[78] ἀσόφους κ.τ.λ. These words appear to me to be predicates: "I think them no more wise and continent than I think them unwise and incontinent." Others make them subjects, "the persons described above are no more wise, &c., than unwise persons are wise."

[79] τά τε γὰρ δίκαια. The steps in the argument are these: (1) all acts of justice and virtue are beautiful (τά τε γὰρ δίκαια . . . ἀγαθὰ εἶναι), (2) those who know what is beautiful will choose it (καὶ οὔτ' ἂν . . . ἁμαρτάνειν), (3) the wise (who do so possess knowledge) will do what is beautiful (οὕτω καὶ . . . ἁμαρτάνειν), (4) but as said in (1), acts of justice and what is beautiful are done by virtue (ἐπεὶ οὖν . . . πράττεται), (5) therefore justice and all virtue is knowledge (δῆλον ὅτι, κ.τ.λ.). Here it is clear that (4) is incorrectly put; it ought to be merely a repetition of (1), viz. acts of justice and virtue are beautiful, instead of which the assertion is, that acts of justice and all beautiful acts are done by virtue. But Xenophon may have implied that the converse was necessarily true; that if all beautiful acts are done by virtue, all acts of virtue are beautiful, which the strict argument requires.

[80] καὶ μὴ ἃ οἶδε. This can only be explained by supposing an ellipse, δοξάζειν . . . μὴ ἃ οἶδε (ἀλλ' ἃ μὴ οἶδεν). Stallbaum (Plato, Crito 47 E) quotes Phædo 77 E, μᾶλλον δὲ μὴ ὡς ἡμῶν δεδιότων. In Socrates' opinion,

γιγνώσκειν ἐγγυτάτω[81] μανίας ἐλογίζετο εἶναι· τοὺς μέντοι πολλοὺς ἔφη, ἃ μὲν οἱ πλεῖστοι ἀγνοοῦσι, τοὺς διημαρτηκότας τούτων οὐ φάσκειν μαίνεσθαι, τοὺς δὲ διημαρτηκότας ὧν οἱ πολλοὶ γιγνώσκουσι μαινομένους καλεῖν· 7. ἐάν τε γάρ τις μέγας οὕτως οἴηται εἶναι, ὥστε κύπτειν τὰς πύλας τοῦ τείχους διεξιών, ἐάν τε οὕτως ἰσχυρός, ὥστ' ἐπιχειρεῖν οἰκίας αἴρεσθαι ἢ ἄλλῳ τῳ ἐπιτίθεσθαι τῶν πᾶσι δήλων ὅτι ἀδύνατά ἐστι, τοῦτον μαίνεσθαι φάσκειν, τοὺς δὲ μικρὸν διαμαρτάνοντας οὐ δοκεῖν τοῖς πολλοῖς μαίνεσθαι, ἀλλ', ὥσπερ τὴν ἰσχυρὰν ἐπιθυμίαν ἔρωτα καλοῦσιν, οὕτω καὶ τὴν μεγάλην παράνοιαν μανίαν αὐτοὺς καλεῖν.

8. Φθόνον δὲ σκοπῶν, ὅ,τι εἴη[82], λύπην μέν τινα ἐξεύρισκεν αὐτὸν ὄντα, οὔτε μέντοι τὴν ἐπὶ φίλων ἀτυχίαις οὔτε τὴν ἐπ' ἐχθρῶν εὐτυχίαις γιγνομένην, ἀλλὰ μόνους ἔφη φθονεῖν τοὺς ἐπὶ ταῖς τῶν φίλων εὐπραξίαις ἀνιωμένους. Θαυμαζόντων δέ τινων, εἴ τις φιλῶν τινα ἐπὶ τῇ εὐπραξίᾳ αὐτοῦ λυποῖτο, ὑπεμίμνησκεν, ὅτι πολλοὶ οὕτως πρός τινας ἔχουσιν, ὥστε κακῶς μὲν πράττοντας μὴ δύνασθαι περιορᾶν, ἀλλὰ βοηθεῖν ἀτυχοῦσιν, εὐτυχούντων δὲ λυπεῖσθαι· τοῦτο δὲ φρονίμῳ μὲν ἀνδρὶ οὐκ ἂν συμβῆναι, τοὺς ἠλιθίους δὲ ἀεὶ πάσχειν αὐτό.

9. Σχολὴν δὲ σκοπῶν, τί εἴη, ποιοῦντας μέν τι ὅλως ἅπαντας, σχολάζοντας μέντοι τοὺς πλείστους ἔφη εὑρίσκειν· καὶ γὰρ τοὺς πεττεύοντας καὶ τοὺς γελωτοποιοῦντας ποιεῖν τι· πάντας δὲ τούτους ἔφη σχολάζειν·

madness was the want of knowledge,—self-knowledge, that is, and ignorance of virtue. The popular notion of madness is serious ignorance of what others know.

[81] ἐγγυτάτω. The adverb is used (like an adjective) as a predicate. Cf. Plato, Leg. 942 C, τὸν βίον ἀθρόον ἀεὶ καὶ ἅμα καὶ κοινόν.

[82] ὅ,τι εἴη. Not "what it might be," for that would be εἴη ἄν, but "what it was," the optative being due to the *oratio obliqua*. There is nothing to correspond to μέν in λύπην μέν except μέντοι.

ἐξεῖναι γὰρ αὐτοῖς ἰέναι πράξοντας[83] τὰ βελτίω τούτων· ἀπὸ μέντοι τῶν βελτιόνων ἐπὶ τὰ χείρω ἰέναι οὐδένα[84] σχολάζειν, εἰ δέ τις ἴοι, τοῦτον ἀσχολίας αὐτῷ οὔσης κακῶς ἔφη τοῦτο πράττειν.

10. Βασιλεῖς δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκῆπτρα ἔχοντας ἔφη εἶναι, οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἱρεθέντας, οὐδὲ τοὺς κλήρῳ λαχόντας, οὐδὲ τοὺς βιασαμένους, οὐδὲ τοὺς ἐξαπατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἄρχειν. 11. Ὁπότε γάρ τις ὁμολογήσειε τοῦ μὲν ἄρχοντος εἶναι τὸ προστάττειν ὅ,τι χρὴ ποιεῖν, τοῦ δὲ ἀρχομένου τὸ πείθεσθαι, ἐπεδείκνυεν ἔν τε νηΐ[85] τὸν μὲν ἐπιστάμενον ἄρχοντα, τὸν δὲ ναύκληρον καὶ τοὺς ἄλλους τοὺς ἐν τῇ νηῒ πάντας πειθομένους τῷ ἐπισταμένῳ, καὶ ἐν γεωργίᾳ τοὺς κεκτημένους ἀγρούς, καὶ ἐν νόσῳ τοὺς νοσοῦντας, καὶ ἐν σωμασκίᾳ τοὺς σωμασκοῦντας, καὶ τοὺς ἄλλους πάντας, οἷς ὑπάρχει τι ἐπιμελείας δεόμενον, ἂν μὲν αὐτοὶ[86] ἡγῶνται ἐπίστασθαι ἐπιμελεῖσθαι,—εἰ δὲ μή, τοῖς ἐπισταμένοις οὐ μόνον

[83] *πράξοντας.* For the case cf. I. i. 9.

[84] *ἰέναι οὐδένα.* "To change however from better to worse, no one had leisure for *that;* but if any one did so change, inasmuch as he had no leisure really at his disposal, he did badly." This is obscure. An idle man was one, in the view of Socrates, who was not engaged in some useful occupation; a man who spent his time at dice was idle, for he might have left off gambling, and betaken himself to something useful. If, however, a man was already usefully employed, he could never have "leisure" to take up with what was bad; there was always something useful to turn his hand to, and so, having no leisure really, his adoption of the worst pursuits was bad. In *τοῦτο πράττειν, τοῦτο* means *τὸ ἰέναι ἐπὶ τὰ χείρω,* and *κακῶς πράττειν* is not, as generally, "to be unfortunate," but "to act badly."

[85] *ἔν τε νηΐ.* For the absence of the article, and its presence in the next line but one, cf. I. i. 9. Translate, "on ship-board," and "in the ship." Below, *τὸν ἐπιστάμενον* is used absolutely, the man who has the requisite knowledge.

[86] *ἂν μὲν αὐτοί.* This sentence is not completed. Cf. III. i. 9, *εἰ μέν . . . ἐδίδαξεν, εἰ δὲ μή, κ.τ.λ.* Here, as there, supply *καλῶς ἔχει,* "all well and good."

παροῦσι πειθομένους, ἀλλὰ καὶ ἀπόντας μεταπεμπομένους, ὅπως ἐκείνοις πειθόμενοι τὰ δέοντα πράττωσιν· ἐν δὲ ταλασίᾳ καὶ τὰς γυναῖκας ἐπεδείκνυεν ἀρχούσας τῶν ἀνδρῶν διὰ τὸ τὰς μὲν εἰδέναι, ὅπως χρὴ ταλασιουργεῖν, τοὺς δὲ μὴ εἰδέναι. 12. Εἰ δέ τις πρὸς ταῦτα λέγοι, ὅτι τῷ τυράννῳ ἔξεστι μὴ πείθεσθαι τοῖς ὀρθῶς λέγουσι· Καὶ πῶς ἄν[87], ἔφη, ἐξείη μὴ πείθεσθαι ἐπικειμένης γε ζημίας, ἐάν τις τῷ εὖ λέγοντι μὴ πείθηται; ἐν ᾧ γὰρ ἄν τις πράγματι μὴ πείθηται τῷ εὖ λέγοντι, ἁμαρτήσεται δήπου, ἁμαρτάνων δὲ ζημιωθήσεται. 13. Εἰ δὲ φαίη τις τῷ τυράννῳ ἐξεῖναι καὶ ἀποκτεῖναι τὸν εὖ φρονοῦντα· Τὸν δὲ ἀποκτείνοντα, ἔφη, τοὺς κρατίστους τῶν συμμάχων οἴει ἀζήμιον γίγνεσθαι ἢ ὡς ἔτυχε[88] ζημιοῦσθαι; πότερον γὰρ ἂν μᾶλλον οἴει σώζεσθαι τὸν ταῦτα ποιοῦντα ἢ οὕτω καὶ τάχιστ'[89] ἂν ἀπολέσθαι; 14. Ἑρομένου δέ τινος αὐτόν, τί δοκοίη αὐτῷ κράτιστον ἀνδρὶ ἐπιτήδευμα εἶναι, ἀπεκρίνατο· Εὐπραξίαν[90]. Ἑρομένου δὲ πάλιν, εἰ καὶ τὴν εὐτυχίαν ἐπιτήδευμα νομίζοι εἶναι· Πᾶν μὲν οὖν τοὐναντίον ἔγωγ', ἔφη, τύχην καὶ πρᾶξιν ἡγοῦμαι· τὸ μὲν γὰρ μὴ ζητοῦντα ἐπιτυχεῖν τινι τῶν δεόντων εὐτυχίαν οἶμαι εἶναι, τὸ δὲ μαθόντα τε καὶ μελετήσαντά τι εὖ ποιεῖν εὐπραξίαν νομίζω, καὶ οἱ τοῦτο ἐπιτηδεύοντες δοκοῦσί μοι εὖ πράττειν. 15. Καὶ ἀρίστους δὲ καὶ θεοφιλεστάτους ἔφη εἶναι ἐν μὲν γεωργίᾳ τοὺς τὰ γεωργικὰ εὖ πράττοντας, ἐν δ' ἰατρείᾳ τοὺς τὰ ἰατρικά, ἐν δὲ πολιτείᾳ τοὺς τὰ πολιτικά, τὸν δὲ μηδὲν

[87] Καὶ πῶς ἄν. For the sense of καὶ πῶς ἄν, as distinguished from πῶς καὶ ἄν, see note on I. iii. 10.

[88] ἢ ὡς ἔτυχε κ.τ.λ. "Or be only slightly harmed." So in I. i. 14, τὰ τυχόντα ξύλα are "common-place stocks."

[89] καὶ τάχιστ'. "In the very quickest way possible."

[90] Εὐπραξίαν. "Well-doing," "the practice of virtue." The word generally means "prosperity." Cf. Thucyd. iii. 39, αἷς ἂν ἀπροσδόκητος εὐπραξία ἔλθῃ. It is distinguished here from εὐτυχία, which is mere good luck.

εὖ πράττοντα οὔτε χρήσιμον οὐδὲν ἔφη εἶναι οὔτε θεοφιλῆ.

CHAPTER X.

1. *Ἀλλὰ μὴν καὶ εἴ*[91] *ποτε τῶν τὰς τέχνας ἐχόντων καὶ ἐργασίας ἕνεκα χρωμένων αὐταῖς διαλέγοιτό τινι, καὶ τούτοις ὠφέλιμος ἦν· εἰσελθὼν μὲν*[92] *γάρ ποτε πρὸς Παῤῥάσιον τὸν ζωγράφον καὶ διαλεγόμενος αὐτῷ· Ἆρα, ἔφη, ὦ Παῤῥάσιε, γραφικὴ ἐστιν ἡ εἰκασία τῶν ὁρωμένων; τὰ γοῦν κοῖλα καὶ τὰ ὑψηλά, καὶ τὰ σκοτεινὰ καὶ τὰ φωτεινά, καὶ τὰ σκληρὰ καὶ τὰ μαλακά, καὶ τὰ τραχέα καὶ τὰ λεῖα, καὶ τὰ νέα καὶ τὰ παλαιὰ σώματα διὰ τῶν χρωμάτων ἀπεικάζοντες ἐκμιμεῖσθε. Ἀληθῆ λέγεις, ἔφη. 2. Καὶ μὴν τά γε καλὰ εἴδη ἀφομοιοῦντες, ἐπειδὴ οὐ ῥᾴδιον ἑνὶ ἀνθρώπῳ περιτυχεῖν ἅμεμπτα πάντα ἔχοντι, ἐκ πολλῶν συνάγοντες τὰ ἐξ ἑκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι; Ποιοῦμεν γάρ, ἔφη, οὕτως. 3. Τί γάρ; ἔφη, τὸ πιθανώτατόν τε καὶ ἥδιστον καὶ φιλικώτατον καὶ ποθεινότατον καὶ ἐρασμιώτατον ἀπομιμεῖσθε τῆς ψυχῆς ἦθος; ἢ οὐδὲ μιμητόν ἐστι τοῦτο; Πῶς γὰρ ἄν, ἔφη, μιμητὸν εἴη, ὦ Σώκρατες, ὃ μήτε συμμετρίαν μήτε χρῶμα μήτε ὧν σὺ εἶπας*[93] *ἄρτι μηδὲν ἔχει, μηδὲ ὅλως ὁρατόν ἐστιν; 4. Ἆρ' οὖν, ἔφη, γίγνεται ἐν ἀνθρώπῳ τό τε φιλοφρόνως καὶ τὸ ἐχθρῶς βλέπειν πρός τινας; Ἔμοιγε δοκεῖ, ἔφη. Οὔκουν τοῦτό*

[91] *καὶ εἰ.* The *καί* here does not qualify *εἰ* so as to mean "even supposing that," putting forward a supposition as improbable; but simply means "also," as does *καί* in *καὶ τούτοις*. The double use of *καί* in both clauses has been noticed before. Cf. I. vi. 3, *ὅσπερ καὶ τῶν ἄλλων, οὕτω καὶ σύ.*

[92] *εἰσελθὼν μέν.* To this corresponds *πρὸς δὲ Κλείτωνα* (§ 6). Below, *ἐκμιμεῖσθε* is, "you copy to the life" (*ἐκ*).

[93] *ὧν σὺ εἶπας.* See the end of § 1 for the qualities mentioned.

γε μιμητὸν ἐν τοῖς ὄμμασιν; Καὶ μάλα, ἔφη. Ἐπὶ δὲ τοῖς τῶν φίλων ἀγαθοῖς καὶ τοῖς κακοῖς ὁμοίως σοι δοκοῦσιν ἔχειν τὰ πρόσωπα οἵ τε φροντίζοντες καὶ οἱ μή; Μὰ Δί' οὐ δῆτα, ἔφη· ἐπὶ μὲν γὰρ τοῖς ἀγαθοῖς φαιδροί, ἐπὶ δὲ τοῖς κακοῖς σκυθρωποὶ γίγνονται. Οὔκουν, ἔφη, καὶ ταῦτα δυνατὸν ἀπεικάζειν; Καὶ μάλα, ἔφη. 5. Ἀλλὰ μὴν καὶ τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον καὶ τὸ σωφρονητικόν τε καὶ φρόνιμον καὶ τὸ ὑβριστικόν τε καὶ ἀπειρόκαλον καὶ διὰ τοῦ προσώπου καὶ διὰ τῶν σχημάτων καὶ ἑστώτων καὶ κινουμένων ἀνθρώπων διαφαίνει[94]. Ἀληθῆ λέγεις, ἔφη. Οὔκουν καὶ ταῦτα μιμητά; Καὶ μάλα, ἔφη. Πότερον οὖν, ἔφη, νομίζεις ἥδιον ὁρᾶν τοὺς ἀνθρώπους, δι' ὧν τὰ καλά τε κἀγαθὰ καὶ ἀγαπητὰ ἤθη φαίνεται, ἢ δι' ὧν τὰ αἰσχρά τε καὶ πονηρὰ καὶ μισητά; Πολὺ νὴ Δί', ἔφη, διαφέρει, ὦ Σώκρατες.

6. Πρὸς δὲ Κλείτωνα τὸν ἀνδριαντοποιὸν εἰσελθών ποτε καὶ διαλεγόμενος αὐτῷ· Ὅτι μέν, ἔφη, ὦ Κλείτων, ἀλλοίους[95] ποιεῖς δρομεῖς τε καὶ παλαιστὰς καὶ πύκτας καὶ παγκρατιστάς, ὁρῶ τε καὶ οἶδα· ὃ δὲ μάλιστα ψυχαγωγεῖ διὰ τῆς ὄψεως τοὺς ἀνθρώπους, τὸ ζωτικὸν φαίνεσθαι, πῶς τοῦτο ἐνεργάζῃ τοῖς ἀνδριᾶσιν; 7. Ἐπεὶ δὲ ἀπορῶν ὁ Κλείτων οὐ ταχὺ ἀπεκρίνατο· Ἆρ', ἔφη, τοῖς τῶν ζώντων εἴδεσιν ἀπεικάζων τὸ ἔργον ζωτικωτέρους ποιεῖς φαίνεσθαι τοὺς ἀνδριάντας; Καὶ μάλα, ἔφη. Οὔκουν τά τε ὑπὸ τῶν σχημάτων[96] κατασπώ-

[94] διαφαίνει. "Shines through," as a neuter verb. Cf. Anacreon xxviii. 31, Διαφαινέτω δὲ σαρκῶν Ὀλίγον τὸ σῶμ' ἐλέγχον.

[95] ἀλλοίους. "You make your runners and wrestlers different from each other," i.e. the runner is different in figure, attitude, &c. from the wrestler, not, I think, the runners different amongst themselves. Below, τὸ ζωτικὸν φαίνεσθαι is explanatory of ὅ.

[96] ὑπὸ τῶν σχημάτων. "The parts drawn downwards by the various postures." Below, ἀπειλητικὰ ἀπεικαστέον is equivalent

μενα καὶ τὰ ἀναστρώμενα ἐν τοῖς σώμασι, καὶ τὰ συμπιεζόμενα καὶ τὰ διελκόμενα, καὶ τὰ ἐντεινόμενα καὶ τὰ ἀνιέμενα ἀπεικάζων ὁμοιότερά τε τοῖς ἀληθινοῖς καὶ πιθανώτερα ποιεῖς φαίνεσθαι; 8. Πάνυ μὲν οὖν, ἔφη. Τὸ δὲ καὶ τὰ πάθη τῶν ποιούντων τι σωμάτων ἀπομιμεῖσθαι οὐ ποιεῖ τινα τέρψιν τοῖς θεωμένοις; Εἰκὸς γοῦν, ἔφη. Οὔκουν καὶ τῶν μὲν μαχομένων ἀπειλητικὰ τὰ ὄμματα ἀπείκαστέον, τῶν δὲ νενικηκότων εὐφραινομένων ἡ ὄψις μιμητέα; Σφόδρα γ', ἔφη. Δεῖ ἄρα, ἔφη, τὸν ἀνδριαντοποιὸν τὰ τῆς ψυχῆς ἔργα τῷ εἴδει προσεικάζειν.

9. Πρὸς δὲ Πιστίαν τὸν θωρακοποιὸν εἰσελθών, ἐπιδείξαντος αὐτοῦ τῷ Σωκράτει θώρακας εὖ εἰργασμένους· Νὴ τὴν Ἥραν, ἔφη, καλόν γε, ὦ Πιστία, τὸ εὕρημα τῷ τὰ μὲν[97] δεόμενα σκέπης τοῦ ἀνθρώπου σκεπάζειν τὸν θώρακα, ταῖς δὲ χερσὶ μὴ κωλύειν χρῆσθαι. 10. Ἀτάρ, ἔφη, λέξον μοι, ὦ Πιστία, διὰ τί οὔτε ἰσχυροτέρους οὔτε πολυτελεστέρους τῶν ἄλλων ποιῶν τοὺς θώρακας πλείονος πωλεῖς; Ὅτι, ἔφη, ὦ Σώκρατες, εὐρυθμοτέρους ποιῶ. Τὸν δὲ ῥυθμόν[98], ἔφη, πότερα μέτρῳ ἢ σταθμῷ ἐπιδεικνύων πλείονος τιμᾷ; οὐ γὰρ δὴ ἴσους γε πάντας οὐδὲ ὁμοίους οἶμαί σε ποιεῖν, εἴγε ἁρμόττοντας ποιεῖς. Ἀλλὰ νὴ Δί', ἔφη, ποιῶ· οὐδὲν γὰρ ὄφελός ἐστι θώρακος ἄνευ τούτου. 11. Οὔκουν, ἔφη, σώματά γε ἀνθρώπων τὰ μὲν εὔρυθμά ἐστι, τὰ δὲ ἄῤῥυθμα; Πάνυ μὲν οὖν, ἔφη. Πῶς οὖν, ἔφη, τῷ ἀῤῥύθμῳ σώματι ἁρμόττοντα τὸν θώρακα εὔρυθμον ποιεῖς; Ὥσπερ καὶ ἁρμόττοντα[99], ἔφη· ὁ

to ἀπεικαστέον ὥστε ἀπειλητικὰ εἶναι.

[97] τῷ τὰ μέν. "By reason of its covering those parts of the wearer (τοῦ ἀνθρώπου) which need a covering." Τοῦ ἀνθρώπου is the genitive after τὰ μέν.

[98] Τὸν δὲ ῥυθμόν. "The due proportion" (between the several parts). Below, after ποιῶ supply αὐτοὺς ἁρμόττοντας.

[99] Ὥσπερ καὶ ἁρμόττοντα. Sc. ποιῶ τὸν θώρακα, οὕτω καὶ ποιῶ εὔρυθμον. By which the artisan

ἁρμόττων γάρ ἐστιν εὔρυθμος. 12. Δοκεῖς μοι, ἔφη ὁ Σωκράτης, τὸ εὔρυθμον οὐ καθ' ἑαυτὸ λέγειν, ἀλλὰ πρὸς τὸν χρώμενον, ὥσπερ ἂν εἰ[100] φαίης ἀσπίδα, ᾧ ἂν ἁρμόττῃ, τούτῳ εὔρυθμον εἶναι, καὶ χλαμύδα καὶ τἆλλα ὡσαύτως ἔοικεν ἔχειν τῷ σῷ λόγῳ. 13. Ἴσως δὲ καὶ ἄλλο τι οὐ μικρὸν ἀγαθὸν τῷ ἁρμόττειν πρόσεστι. Δίδαξον, ἔφη, ὦ Σώκρατες, εἴ τι ἔχεις. Ἧττον, ἔφη, τῷ βάρει πιέζουσιν οἱ ἁρμόττοντες τῶν ἀναρμόστων τὸν αὐτὸν σταθμὸν ἔχοντες· οἱ μὲν γὰρ ἀνάρμοστοι ἢ ὅλοι ἐκ τῶν ὤμων κρεμάμενοι ἢ καὶ ἄλλο τι τοῦ σώματος σφόδρα πιέζοντες δύσφοροι καὶ χαλεποὶ γίγνονται, οἱ δὲ ἁρμόττοντες διειλημμένοι τὸ βάρος[1] τὸ μὲν ὑπὸ τῶν κλειδῶν καὶ ἐπωμίδων, τὸ δὲ ὑπὸ τῶν ὤμων, τὸ δὲ ὑπὸ τοῦ στήθους, τὸ δὲ ὑπὸ τοῦ νώτου, τὸ δὲ ὑπὸ τῆς γαστρὸς ὀλίγου δεῖν[2] οὐ φορήματι, ἀλλὰ προσθήματι ἐοίκασιν. 14. Εἴρηκας, ἔφη, αὐτό, δι' ὅπερ ἔγωγε τὰ ἐμὰ ἔργα πλείστου ἄξια νομίζω εἶναι· ἔνιοι μέντοι τοὺς ποικίλους καὶ τοὺς ἐπιχρύσους θώρακας μᾶλλον ὠνοῦνται. Ἀλλὰ μήν, ἔφη, εἴγε διὰ ταῦτα μὴ ἁρμόττοντας ὠνοῦνται, κακὸν ἔμοιγε δοκοῦσι ποικίλον τε καὶ ἐπίχρυσον ὠνεῖσθαι. 15. Ἀτάρ, ἔφη, τοῦ σώματος

means that as "well-proportioned" (εὔρυθμος) means "fitting properly" the person who wears the breastplate, an ill-proportioned person *can* have a well-proportioned cuirass. In other words, "well-proportioned" is merely a relative term.

[100] ὥσπερ ἂν εἰ. Sc. ὥσπερ ἂν εἴη εἰ φαίης, or the like. Cf. Plato, Apol. 23 B, ὥσπερ ἂν εἰ εἶποι, sc. ἂν ποιοῖτο εἰ εἶποι, where see Stallbaum's note.

[1] διειλημμένοι τὸ βάρος. "Having the weight duly portioned out." The accusative τὸ βάρος seems to me the accusative of locality already spoken of, as seen in the common phrases ἀγαθὸς τὰ πολεμικά. Below, φερόμενον is to be supplied with ὑπὸ τῶν κλειδῶν.

[2] ὀλίγου δεῖν. Δεῖν is the infinitive of δεῖ, ὥστε ὀλίγου δεῖν, "so as to want only a little," i.e. "nearly," "almost." Ὀλίγον alone is used in the same way. Cf. Plato, Symp. 198 C, ὀλίγου ἀποδρὰς φχόμην. By προσθήματι just below he means "a natural addition to the body." It was like having so much more flesh only to carry, which a man would not, within limits, feel a burden.

μὴ μένοντος[3], ἀλλὰ τοτὲ μὲν κυρτουμένου, τοτὲ δὲ ὀρθουμένου, πῶς ἂν ἀκριβεῖς θώρακες ἁρμόττοιεν; Οὐδαμῶς, ἔφη. Λέγεις, ἔφη, ἁρμόττειν οὐ τοὺς ἀκριβεῖς, ἀλλὰ τοὺς μὴ λυποῦντας ἐν τῇ χρείᾳ. Αὐτός, ἔφη, τοῦτο λέγεις, ὦ Σώκρατες, καὶ πάνυ ὀρθῶς ἀποδέχῃ.

CHAPTER XI.

1. Γυναικὸς δέ ποτε οὔσης ἐν τῇ πόλει καλῆς, ᾗ ὄνομα ἦν Θεοδότη, καὶ οἵας συνεῖναι τῷ πείθοντι[4], μνησθέντος αὐτῆς τῶν παρόντων τινὸς καὶ εἰπόντος, ὅτι κρεῖττον εἴη λόγου τὸ κάλλος τῆς γυναικός, καὶ ζωγράφους φήσαντος εἰσιέναι πρὸς αὐτὴν ἀπεικασομένους, οἷς ἐκείνην[5] ἐπιδεικνύειν ἑαυτῆς ὅσα καλῶς ἔχοι· Ἰτέον ἂν εἴη θεασομένους[6], ἔφη ὁ Σωκράτης· οὐ γὰρ δὴ ἀκούσασί γε τὸ λόγου κρεῖττον ἔστι καταμαθεῖν. Καὶ ὁ διηγησάμενος· Οὐκ ἂν φθάνοιτ', ἔφη, ἀκολουθοῦντες. 2. Οὕτω μὲν δὴ πορευθέντες πρὸς τὴν Θεοδότην καὶ καταλαβόντες ζωγράφῳ τινὶ παρεστηκυῖαν ἐθεάσαντο· παυσαμένου δὲ τοῦ ζωγράφου· Ὦ ἄνδρες, ἔφη ὁ Σωκράτης, πότερον ἡμᾶς δεῖ μᾶλλον

[3] *μὴ μένοντος.* "Supposing the body not to remain stationary." By *τοὺς ἀκριβεῖς* below are meant, apparently, "the close fitting:" it is not these, but such as adapt themselves to the movement of the body, which fit well.

[4] *οἵας συνεῖναι τῷ πείθοντι.* Cf. I. iv. 6, *τοὺς ὄδοντας οἵους τέμνειν εἶναι.* The words are equivalent to *τοιαύτης οὔσης ὥστε συνεῖναι.*

[5] *οἷς ἐκείνην.* Although the sentence is a relative one, the influence of *φήσαντος* puts the verb in the infinitive. Cf. Plato, Republ. 359 D, *καθ' ἃς ἐγκύψαντα ἰδεῖν ἐνόντα νεκρόν.* The full sense of the next words is *ἐπιδεικνύειν ὅσα ἑαυτῆς* ("quantum sui") *καλῶς ἔχοι* ("it was decent") *ἐπιδεικνύειν.*

[6] *θεασομένους.* *Ἰτέον* is equivalent to *δεῖ ἰέναι*, and therefore the accusative is used. Cf. Aristot. Politics vii. 1, *ἐάσαντας ἐπὶ τῆς νῦν μεθόδου διασκεπτέον ὕστερον.* For *οὐκ ἂν φθάνοιτε* cf. II. iii. 11. There is the same construction below in *ταύτην ἐκτέον ἡμῖν χάριν.*

Θεοδότῃ χάριν ἔχειν, ὅτι ἡμῖν τὸ κάλλος ἑαυτῆς ἐπέδειξεν, ἢ ταύτην ἡμῖν, ὅτι ἐθεασάμεθα; ἆρ' εἰ μὲν ταύτῃ ὠφελιμωτέρα ἐστὶν ἡ ἐπίδειξις, ταύτην ἡμῖν χάριν ἐκτέον, εἰ δὲ ἡμῖν ἡ θέα, ἡμᾶς ταύτῃ; 3. Εἰπόντος δέ τινος, ὅτι δίκαια λέγοι· Οὐκοῦν, ἔφη, αὕτη μὲν ἤδη τε τὸν παρ' ἡμῶν ἔπαινον κερδαίνει, καὶ ἐπειδὰν εἰς πλείους διαγγείλωμεν, πλείω ὠφελήσεται, ἡμεῖς δὲ ἤδη τε ὧν ἐθεασάμεθα ἐπιθυμοῦμεν ἄψασθαι καὶ ἅπιμεν ὑποκνιζόμενοι καὶ ἀπελθόντες ποθήσομεν· ἐκ δὲ τούτων εἰκὸς ἡμᾶς μὲν θεραπεύειν[7], ταύτην δὲ θεραπεύεσθαι. Καὶ ἡ Θεοδότη· Νὴ Δί', ἔφη, εἰ τοίνυν ταῦθ' οὕτως ἔχει, ἐμὲ ἂν δέοι ὑμῖν τῆς θέας χάριν ἔχειν. 4. Ἐκ δὲ τούτου ὁ Σωκράτης ὁρῶν αὐτήν τε πολυτελῶς κεκοσμημένην καὶ μητέρα παροῦσαν αὐτῇ ἐν ἐσθῆτι καὶ θεραπείᾳ[8] οὐ τῇ τυχούσῃ καὶ θεραπαίνας πολλὰς καὶ εὐειδεῖς καὶ οὐδὲ ταύτας ἠμελημένως ἐχούσας καὶ τοῖς ἄλλοις τὴν οἰκίαν ἀφθόνως κατεσκευασμένην· Εἰπέ μοι, ἔφη, ὦ Θεοδότη, ἔστι σοι ἀγρός; Οὐκ ἔμοιγ', ἔφη. Ἀλλ' ἆρα οἰκία προσόδους ἔχουσα; Οὐδὲ οἰκία, ἔφη. Ἀλλὰ μὴ χειροτέχναι[9] τινές; Οὐδὲ χειροτέχναι, ἔφη. Πόθεν οὖν, ἔφη, τἀπιτήδεια ἔχεις; Ἐάν τις, ἔφη, φίλος μοι γενόμενος εὖ ποιεῖν ἐθέλῃ, οὗτός μοι βίος ἐστί. 5. Νὴ τὴν Ἥραν, ἔφη, ὦ Θεοδότη, καλόν γε τὸ κτῆμα· καὶ πολλῷ κρεῖττον οἴων τε καὶ βοῶν καὶ αἰγῶν φίλων ἀγέλην κεκτῆσθαι. Ἀτάρ, ἔφη, πότερον τῇ τύχῃ ἐπιτρέπεις, ἐάν τίς σοι φίλος, ὥσπερ μυῖα, προσπτῆται, ἢ καὶ αὐτή τι μηχανᾷ; Πῶς δ' ἄν, ἔφη, ἐγὼ τούτου μηχανὴν εὕροιμι; 6. Πολὺ νὴ Δί', ἔφη,

[7] ἡμᾶς μὲν θεραπεύειν. "We court *her*."

[8] ἐν ἐσθῆτι καὶ θεραπείᾳ. For the use of ἐν cf. III. ix. 2, ἐν πέλταις καὶ ἀκοντίοις. Here θεραπεία seems to mean "ornaments," "get-up."

[9] μὴ χειροτέχναι. "Not any slave craftsmen, I fancy?" Cf. II. vi. 34, and IV. ii. 10, ἆρα μὴ ἰατρός. Slaves who were skilled in trades were let out for hire by their masters.

προσηκόντως μᾶλλον ἢ αἱ φάλαγγες· οἶσθα γάρ, ὡς ἐκεῖναι θηρῶσι τὰ πρὸς τὸν βίον· ἀράχνια γὰρ δήπου λεπτὰ ὑφηνάμεναι, ὅ,τι ἂν ἐνταῦθα ἐμπέσῃ, τούτῳ τροφῇ χρῶνται. 7. Καὶ ἐμοὶ οὖν, ἔφη, συμβουλεύεις ὑφήνασθαί τι θήρατρον; Οὐ γὰρ δὴ οὕτως γε ἀτεχνῶς[10] οἴεσθαι χρὴ τὸ πλείστου ἄξιον ἄγρευμα, φίλους, θηράσειν· οὐχ ὁρᾷς, ὅτι καὶ τὸ μικροῦ ἄξιον, τοὺς λαγώς, θηρῶντες πολλὰ τεχνάζουσιν; 8. Ὅτι μὲν γὰρ τῆς νυκτὸς νέμονται, κύνας νυκτερευτικὰς πορισάμενοι, ταύταις αὐτοὺς θηρῶσιν, ὅτι δὲ μεθ' ἡμέραν ἀποδιδράσκουσιν, ἄλλας κτῶνται κύνας, αἵτινες, ἢ ἂν ἐκ τῆς νομῆς εἰς τὴν εὐνὴν ἀπέλθωσι, τῇ ὀσμῇ αἰσθανόμεναι εὑρίσκουσιν αὐτούς, ὅτι δὲ ποδώκεις εἰσίν, ὥστε καὶ ἐκ τοῦ φανεροῦ[11] τρέχοντες ἀποφεύγειν, ἄλλας αὖ κύνας ταχείας παρασκευάζονται, ἵνα κατὰ πόδας ἁλίσκωνται, ὅτι δὲ καὶ ταύτας αὐτῶν τινες ἀποφεύγουσι, δίκτυα ἱστᾶσιν εἰς τὰς ἀτραπούς, ᾗ φεύγουσιν, ἵν' εἰς ταῦτα ἐμπίπτοντες συμποδίζωνται. 9. Τίνι οὖν, ἔφη, τοιούτῳ φίλους ἂν ἐγὼ θηρῴην; Ἐὰν νὴ Δί', ἔφη, ἀντὶ κυνὸς κτήσῃ, ὅστις σοι ἰχνεύων μὲν τοὺς φιλοκάλους καὶ πλουσίους εὑρήσει, εὑρὼν δὲ μηχανήσεται, ὅπως ἐμβάλῃ αὐτοὺς εἰς τὰ σὰ δίκτυα. 10. Καὶ ποῖα, ἔφη[12], ἐγὼ δίκτυα ἔχω; Ἓν μὲν δήπου, ἔφη, καὶ μάλα εὖ περιπλεκόμενον, τὸ σῶμα, ἐν δὲ τούτῳ ψυχήν, ἣ καταμανθάνεις, καὶ ὡς ἂν ἐμβλέπουσα χαρίζοιο καὶ ὅ,τι ἂν λέγουσα εὐφραίνοις, καὶ ὅτι δεῖ τὸν μὲν ἐπι-

[10] ἀτεχνῶς. For this word some of the editors have ἀτέχνως, which means "artlessly," "without skill." But ἀτεχνῶς, "absolutely," "downright," as Kühner observes, may be right. "Why, surely you do not think that you will catch friends, the greatest of all quarries, in such a downright, off-hand manner?"

[11] καὶ ἐκ τοῦ φανεροῦ. "Quite out of sight."

[12] Καὶ ποῖα, ἔφη. Cf. III. ix. 12 on καὶ πῶς ἄν. Ποῖον is often used in contemptuous or angry questions. Cf. Plato, Charm. 174 B, ἆρά γε ἦ τὸ πεττευτικόν; ποῖον, ἢ δ' ὅς, πεττευτικόν; "draughts indeed, what draughts?"

μελόμενον ἀσμένως ὑποδέχεσθαι, τὸν δὲ τρυφῶντα ἀποκλείειν, καὶ ἀῤῥωστήσαντός γε φίλου φροντιστικῶς ἐπισκέψασθαι[13] καὶ καλόν τι πράξαντος σφόδρα συνησθῆναι καὶ τῷ σφόδρα σοῦ φροντίζοντι ὅλῃ τῇ ψυχῇ κεχαρίσθαι· φιλεῖν γε μὴν εὖ οἶδ' ὅτι ἐπίστασαι οὐ μόνον μαλακῶς, ἀλλὰ καὶ εὐνοϊκῶς· καὶ ὅτι ἄριστοί[14] σοί εἰσιν οἱ φίλοι, οἶδ' ὅτι οὐ λόγῳ, ἀλλ' ἔργῳ ἀναπείθεις. Μὰ τὸν Δί', ἔφη ἡ Θεοδότη, ἐγὼ τούτων οὐδὲν μηχανῶμαι. 11. Καὶ μήν, ἔφη[15], πολὺ διαφέρει τὸ κατὰ φύσιν τε καὶ ὀρθῶς ἀνθρώπῳ προσφέρεσθαι· καὶ γὰρ δὴ βίᾳ μὲν οὔτ' ἂν ἔλοις οὔτε κατάσχοις φίλον, εὐεργεσίᾳ δὲ καὶ ἡδονῇ τὸ θηρίον τοῦτο ἁλώσιμόν τε καὶ παραμόνιμόν ἐστιν. Ἀληθῆ λέγεις, ἔφη. 12. Δεῖ τοίνυν, ἔφη, πρῶτον μὲν τοὺς φροντίζοντάς σου τοιαῦτα ἀξιοῦν, οἷα ποιοῦσιν αὐτοῖς[16] σμικρότατα μελήσει, ἔπειτα δὲ αὐτὴν ἀμείβεσθαι χαριζομένην τὸν αὐτὸν τρόπον· οὕτω γὰρ ἂν μάλιστα φίλοι γίγνοιντο καὶ πλεῖστον χρόνον φιλοῖεν καὶ μέγιστα εὐεργετοῖεν. 13. Χαρίζοιο δ' ἂν μάλιστα, εἰ δεομένοις δωροῖο τὰ παρὰ σεαυτῆς· ὁρᾷς γάρ, ὅτι καὶ τῶν βρωμάτων τὰ ἥδιστα, ἐὰν μέν τις προσφέρῃ, πρὶν ἐπιθυμεῖν, ἀηδῆ φαίνεται, κεκορεσμένοις δὲ καὶ βδελυγμίαν παρέχει,

[13] ἐπισκέψασθαι. "To pay a visit to." The aorists in this sentence are used in the customary sense of some one definite act, whereas the presents are used of an habitual one. If a friend falls sick at any time, then Theodota is thereupon to pay him a visit.

[14] ἄριστοι. I retain this because it is the reading of the manuscripts and makes sense. "And as to the point of your friends being the best possible (attached firmly to you), I know that you secure their friendship not by mere (dainty) words (referring to μαλακῶς), but by your genuine interest in them" (referring to εὐνοϊκῶς). The reading adopted by some editors is ἀρεστοί, "and as to the question of your friends being agreeable to you," &c. I do not see reason enough for altering the reading of all the manuscripts.

[15] Καὶ μήν, ἔφη. "And yet, he said."

[16] οἷα ποιοῦσιν αὐτοῖς. "To make such claims on them only as they will least repent granting." Οἷα is the accusative after the participle ποιοῦσιν, and μελήσει is used impersonally.

ἐὰν δέ τις προσφέρῃ λιμὸν ἐμποιήσας, κἂν φαυλότερα ᾖ, πάνυ ἡδέα φαίνεται. 14. Πῶς οὖν ἄν, ἔφη, ἐγὼ λιμὸν ἐμποιεῖν τῳ τῶν παρ' ἐμοὶ δυναίμην; Εἰ νὴ Δί', ἔφη, πρῶτον μὲν τοῖς κεκορεσμένοις μήτε προσφέροις μήτε ὑπομιμνήσκοις, ἕως ἂν τῆς πλησμονῆς παυσάμενοι πάλιν δέωνται, ἔπειτα τοὺς δεομένους ὑπομιμνήσκοις[17] ὡς κοσμιωτάτῃ τε ὁμιλίᾳ καὶ τῷ φαίνεσθαι βουλομένη χαρίζεσθαι καὶ διαφεύγουσα, ἕως ἂν ὡς μάλιστα δεηθῶσι· τηνικαῦτα γὰρ πολὺ διαφέρει τὰ αὐτὰ δῶρα, ἢ πρὶν ἐπιθυμῆσαι διδόναι. 15. Καὶ ἡ Θεοδότη· Τί οὖν οὐ σύ μοι, ἔφη, ὦ Σώκρατες, ἐγένου συνθηρατὴς τῶν φίλων; Ἐάν γε νὴ Δί', ἔφη, πείθῃς με σύ. Πῶς οὖν ἄν, ἔφη, πείσαιμί σε; Ζητήσεις, ἔφη, τοῦτο αὐτὴ καὶ μηχανήσῃ, ἐάν τί μου δέῃ. 16. Εἴσιθι τοίνυν, ἔφη, θαμινά. Καὶ ὁ Σωκράτης ἐπισκώπτων τὴν αὐτοῦ ἀπραγμοσύνην· Ἀλλ', ὦ Θεοδότη, ἔφη, οὐ πάνυ μοι ῥᾴδιόν ἐστι σχολάσαι· καὶ γὰρ ἴδια πράγματα πολλὰ καὶ δημόσια παρέχει μοι ἀσχολίαν, εἰσὶ δὲ καὶ φίλαι μοι, αἳ οὔτε ἡμέρας οὔτε νυκτὸς ἀφ' αὑτῶν ἐάσουσί με ἀπιέναι φίλτρα τε μανθάνουσαι παρ' ἐμοῦ καὶ ἐπῳδάς. 17. Ἐπίστασαι γάρ, ἔφη, καὶ ταῦτα, ὦ Σώκρατες; Ἀλλὰ διὰ τί οἴει, ἔφη, Ἀπολλόδωρόν τε τόνδε καὶ Ἀντισθένην οὐδέποτέ μου ἀπολείπεσθαι; διὰ τί δὲ καὶ Κέβητα καὶ Σιμμίαν Θήβηθεν παραγίγνεσθαι; εὖ ἴσθι, ὅτι ταῦτα οὐκ ἄνευ πολλῶν φίλτρων τε καὶ ἐπῳδῶν καὶ ἰύγγων[18] ἐστί. 18. Χρῆσον τοίνυν μοι, ἔφη, τὴν ἴυγγα, ἵνα ἐπὶ σοὶ πρῶτον ἕλκω αὐτήν. Ἀλλὰ μὰ Δί', ἔφη, οὐκ αὐτὸς ἕλκεσθαι πρὸς σὲ βού-

[17] ὑπομιμνήσκοις. "And then remind them of their passion." The dative ὁμιλίᾳ, and the participle βουλομένη correspond. For διαφέρει ἤ cf. III. vii. 7.

[18] ἰύγγων. The ἴυγξ was a bird (the wry-neck) used in incantations. It was bound over a wheel, and as this spun round it was supposed to draw the affections of the person against whom it was directed (ἕλκω ἐπὶ σοί). It is used for the bird, the wheel, and a charm generally.

λομαι, ἀλλὰ σὲ πρὸς ἐμὲ πορεύεσθαι. Ἀλλὰ πορεύσομαι, ἔφη· μόνον ὑποδέχου. Ἀλλ' ὑποδέξομαί σε, ἔφη, ἐὰν μή τις φιλωτέρα σου ἔνδον ᾖ.

CHAPTER XII.

1. Ἐπιγένην δὲ τῶν ξυνόντων τινά, νέον τε ὄντα καὶ τὸ σῶμα κακῶς ἔχοντα, ἰδών· Ὡς ἰδιωτικῶς, ἔφη, τὸ σῶμα ἔχεις, ὦ Ἐπίγενες. Καὶ ὅς· Ἰδιώτης μέν[19], ἔφη, εἰμί, ὦ Σώκρατες. Οὐδέν γε μᾶλλον[20], ἔφη, τῶν ἐν Ὀλυμπίᾳ μελλόντων ἀγωνίζεσθαι. Ἦ δοκεῖ σοι μικρὸς εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγών, ὃν Ἀθηναῖοι θήσουσιν, ὅταν τύχωσιν; 2. Καὶ μὴν οὐκ ὀλίγοι μὲν διὰ τὴν τῶν σωμάτων καχεξίαν ἀποθνήσκουσί τε ἐν τοῖς πολεμικοῖς κινδύνοις καὶ αἰσχρῶς σώζονται, πολλοὶ δὲ δι' αὐτὸ τοῦτο ζῶντες ἁλίσκονται καὶ ἁλόντες ἤτοι δουλεύουσι[21] τὸν λοιπὸν βίον, ἐὰν οὕτω τύχωσι, τὴν χαλεπωτάτην δουλείαν, ἢ εἰς τὰς ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες καὶ ἐκτίσαντες ἐνίοτε πλείω τῶν ὑπαρχόντων αὐτοῖς τὸν λοιπὸν βίον ἐνδεεῖς τῶν ἀναγκαίων ὄντες καὶ κακοπαθοῦντες

[19] Ἰδιώτης μέν. There is an implied opposition to some idea in the speaker's mind, as *οἱ δὲ ἄλλοι εἰσὶν ἀθληταί*. Others make it *ἰδιώτης μὲν εἰμὶ τῶν τοιούτων, τῆς δὲ ψυχῆς ἐπιμελοῦμαι μᾶλλον*. The first seems the simplest to me.

[20] Οὐδέν γε μᾶλλον. "Nay, no more a non-professional (that is, just as much a professional) really than," &c. *They* are training, to be sure, for the games, but *you* for war, where your life will be at stake.

[21] ἤτοι δουλεύουσι. It is to be noticed that τοι always accompanies the first ἤ, whereas we should rather put this clause in the second place; because we should put the likeliest clause last. Cf. Plato, Phædo 68 C, *ἤτοι τὰ ἕτερα τούτων ἢ καὶ ἀμφότερα*. Also Thucyd. vi. 24, *ἤτοι κρύφα γε ἢ φανερῶς*, "secretly, certainly, or it might be openly." So here, the enslavement is the most probable result, "either assuredly be slaves, or it may be," &c.

διαζῶσι, πολλοὶ δὲ δόξαν αἰσχρὰν κτῶνται διὰ τὴν τοῦ σώματος ἀδυναμίαν δοκοῦντες ἀποδειλιᾶν· 3. Ἆρ' ἡ καταφρονεῖς τῶν ἐπιτιμίων τῆς καχεξίας τούτων[22] καὶ ῥᾳδίως ἂν οἴει φέρειν τὰ τοιαῦτα; Καὶ μὴν οἶμαί γε πολλῷ ῥᾴω καὶ ἡδίω τούτων εἶναι ἃ δεῖ ὑπομένειν τὸν ἐπιμελόμενον τῆς τοῦ σώματος εὐεξίας· ἢ ὑγιεινότερόν τε καὶ εἰς τἆλλα χρησιμώτερον νομίζεις εἶναι τὴν καχεξίαν τῆς εὐεξίας; ἢ τῶν διὰ τὴν εὐεξίαν γιγνομένων καταφρονεῖς; 4. Καὶ μὴν πάντα γε τἀναντία συμβαίνει τοῖς εὖ τὰ σώματα ἔχουσιν ἢ τοῖς κακῶς· καὶ γὰρ ὑγιαίνουσιν οἱ τὰ σώματα εὖ ἔχοντες καὶ ἰσχύουσι, καὶ πολλοὶ μὲν διὰ τοῦτο ἐκ τῶν πολεμικῶν ἀγώνων σώζονταί τε εὐσχημόνως καὶ τὰ δεινὰ πάντα διαφεύγουσι, πολλοὶ δὲ φίλοις τε βοηθοῦσι καὶ τὴν πατρίδα εὐεργετοῦσι καὶ διὰ ταῦτα χάριτός τε ἀξιοῦνται καὶ δόξαν μεγάλην κτῶνται καὶ τιμῶν καλλίστων τυγχάνουσι καὶ διὰ ταῦτα τόν τε λοιπὸν βίον ἥδιον καὶ κάλλιον διαζῶσι[23] καὶ τοῖς ἑαυτῶν παισὶ καλλίους ἀφορμὰς εἰς τὸν βίον καταλείπουσιν. 5. Οὗτοι χρή, ὅτι ἡ πόλις οὐκ ἀσκεῖ δημοσίᾳ τὰ πρὸς τὸν πόλεμον, διὰ τοῦτο καὶ ἰδίᾳ ἀμελεῖν, ἀλλὰ μηδὲν ἧττον ἐπιμελεῖσθαι· εὖ γὰρ ἴσθι, ὅτι οὐδὲ ἐν ἄλλῳ[24] οὐδενὶ ἀγῶνι οὐδὲ ἐν πράξει οὐδεμιᾷ μεῖον ἕξεις διὰ τὸ βέλτιον τὸ σῶμα παρεσκευάσθαι· πρὸς πάντα γάρ, ὅσα πράττουσιν ἄνθρωποι, χρήσιμον τὸ σῶμά ἐστιν· ἐν πάσαις

[22] τῆς καχεξίας τούτων. Τούτων may either be joined to τῶν ἐπιτιμίων, "the penalties just mentioned," or depend on τῆς καχεξίας: "the unhealthy condition of these men." Perhaps the first is the simpler construction. For the gender of ὑγιεινότερον cf. II. iii. 1.

[23] διαζῶσι. "Live to its close" (διά). The τε here does not connect τὸν λοιπὸν βίον with any thing subsequent, but the whole sentence, τὸν βίον διαζῶσι, is connected with the next, τοῖς ἑαυτῶν παισὶ καταλείπουσιν.

[24] οὐδὲ ἐν ἄλλῳ κ.τ.λ. This is not the same as οὔτε . . . οὔτε, and cannot therefore mean "neither . . . nor." The first οὐδέ is "not even," the second οὐδέ is "nor." Translate, "you will be none the worse (μεῖον ἕξεις) even in any other contest, nor (indeed) in any course of action."

δὲ ταῖς τοῦ σώματος χρείαις πολὺ διαφέρει ὡς βέλτιστα τὸ σῶμα ἔχειν· 6. ἐπεὶ καὶ ἐν ᾧ[25] δοκεῖς ἐλαχίστην σώματος χρείαν εἶναι, ἐν τῷ διανοεῖσθαι, τίς οὐκ οἶδεν, ὅτι καὶ ἐν τούτῳ πολλοὶ μεγάλα σφάλλονται διὰ τὸ μὴ ὑγιαίνειν τὸ σῶμα; καὶ λήθη δὲ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν οὕτως, ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. 7. Τοῖς δὲ τὰ σώματα εὖ ἔχουσι πολλὴ ἀσφάλεια καὶ οὐδεὶς κίνδυνος διά γε τὴν τοῦ σώματος καχεξίαν τοιοῦτόν τι παθεῖν. εἰκὸς δὲ μᾶλλον πρὸς τὰ ἐναντία τῶν διὰ τὴν καχεξίαν γιγνομένων καὶ τὴν εὐεξίαν[26] χρήσιμον εἶναι· καίτοι τῶν γε τοῖς εἰρημένοις ἐναντίων ἕνεκα τί οὐκ ἄν τις νοῦν ἔχων ὑπομείνειεν; 8. αἰσχρὸν δὲ καὶ τὸ διὰ τὴν ἀμέλειαν γηρᾶσαι[27] πρὶν ἰδεῖν ἑαυτόν, ποῖος ἂν κάλλιστος καὶ κράτιστος τῷ σώματι γένοιτο· ταῦτα δὲ οὐκ ἔστιν ἰδεῖν ἀμελοῦντα· οὐ γὰρ ἐθέλει αὐτόματα γίγνεσθαι.

CHAPTER XIII.

1. Ὀργιζομένου δέ ποτέ τινος, ὅτι προσειπών τινα χαίρειν οὐκ ἀντιπροσερρήθη· Γελοῖον, ἔφη, τό, εἰ μὲν[28]

[25] *ἐπεὶ καὶ ἐν ᾧ.* "Since even in that wherein . . . viz. in reflection?" Here *ἐν τῷ διανοεῖσθαι* is explanatory of *ᾧ*. The frequent use of *καί* in this section is to be noticed, and the word properly translated.

[26] *καὶ τὴν εὐεξίαν.* It is not easy to see why *καί* is used here. It seems to me to qualify *χρήσιμον εἶναι*, "to be also useful with reference to the opposites," &c. A healthy habit of body is good in itself; it is also useful indirectly as preventing *λήθη καὶ ἀθυμία, κ.τ.λ.* The words look as though *τὴν εὐεξίαν* were put in in passing merely to make the passage clear, the idea being already given by *τοῖς τὰ σώματα εὖ ἔχουσι*, so that *καὶ χρήσιμον* are virtually connected together as the emphatic words. Kühner makes *καί* qualify *πρὸς τὰ ἐναντία*, which I do not think likely, although no doubt the sense is ultimately the same as that suggested above.

[27] *γηρᾶσαι.* Sc. *τινά.*

[28] *τό, εἰ μέν.* The article is to be taken with *μὴ ἂν ὀργίζεσθαι*:

τὸ σῶμα κάκιον ἔχοντι ἀπήντησάς τῳ, μὴ ἂν ὀργίζεσθαι, ὅτι δὲ τὴν ψυχὴν ἀγροικοτέρως διακειμένῳ περιέτυχες, τοῦτό σε λυπεῖ[29].

2. Ἄλλου δὲ λέγοντος, ὅτι ἀηδῶς ἐσθίοι· Ἀκουμενός, ἔφη, τούτου φάρμακον ἀγαθὸν διδάσκει. Ἑρομένου δέ· Ποῖον; Παύσασθαι ἐσθίοντα, ἔφη· καὶ ἥδιόν τε καὶ εὐτελέστερον καὶ ὑγιεινότερόν φησι διάξειν[30] παυσάμενον.

3. Ἄλλου δ' αὖ λέγοντος, ὅτι θερμὸν εἴη παρ' ἑαυτῷ τὸ ὕδωρ, ὃ πίνοι[31]· Ὅταν ἄρ', ἔφη, βούλῃ θερμῷ λούσασθαι, ἕτοιμον ἔσται σοι. Ἀλλὰ ψυχρόν, ἔφη, ὥστε λούσασθαι[32], ἐστίν. Ἆρ' οὖν, ἔφη, καὶ οἱ οἰκέται σου ἄχθονται πίνοντές τε αὐτὸ καὶ λουόμενοι αὐτῷ; Μὰ τὸν Δί', ἔφη· ἀλλὰ καὶ πολλάκις τεθαύμακα, ὡς ἡδέως αὐτῷ πρὸς ἀμφότερα ταῦτα χρῶνται. Πότερον δέ, ἔφη, τὸ παρὰ σοὶ ὕδωρ θερμότερον πιεῖν ἐστιν, ἢ τὸ ἐν Ἀσκληπιοῦ[33]; Τὸ ἐν Ἀσκληπιοῦ, ἔφη. Πότερον

"the fact that you would probably not be angry." In the next words *κάκιον* is the predicate, as the position shows, and the force of the comparative is a common one, "with his body in a worse condition than other people's."

[29] *τοῦτό σε λυπεῖ.* The construction of course requires *λυπεῖν*, depending like *ὀργίζεσθαι* on *γελοῖον*. But the old construction has been changed.

[30] *διάξειν.* "Would live more pleasantly after so stopping." With *διάγειν, τὸν βίον* is to be supplied, the words being sometimes added, as Aristoph. Nubes 463, *ζηλωτότατον βίον ἀνθρώπων διάξεις*. But they are more commonly omitted. Cf. Plato, Crito 43 B, *ἵνα ὡς ἥδιστα διάγῃς*.

[31] *ὃ πίνοι.* The optative is used because the whole sentence is a narrative of the words of another, and in the *oratio recta* the sentence would have run *θερμόν ἐστι παρ' ἐμαυτῷ τὸ ὕδωρ ὃ πίνω*. If, as before noticed, these last words had been *ὃ ἔπινεν* or *ἔπιον*, they would *not* have passed into the optative. Cf. II. vi. 13, *ἤκουσα ὅτι Περικλῆς πολλὰς ἐπίσταιτο ἃς ἐπᾴδων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὑτόν*.

[32] *ὥστε λούσασθαι.* "Cold, so far at least as to bathe in," i. e. "too cold to bathe in." Kühner quotes a similar passage from Plato, Protag. 314 B, *ἡμεῖς γὰρ ἔτι νέοι ὥστε τοσοῦτο πρᾶγμα διελέσθαι*. Below, *καὶ οἱ οἰκέται* is "your slaves as well as yourself."

[33] *ἐν Ἀσκληπιοῦ.* Sc. *νέῳ*. Compare the common phrase *ἐν Ἅιδου*, and the Latin "ad Dianæ," &c. There was a temple of Æscu-

δὲ λούσασθαι ψυχρότερον, τὸ παρὰ σοὶ ἢ τὸ ἐν Ἀμφιαράου; Τὸ ἐν Ἀμφιαράου, ἔφη. Ἐνθυμοῦ οὖν, ἔφη, ὅτι κινδυνεύεις δυσαρεστότερος εἶναι τῶν τε οἰκετῶν καὶ τῶν ἀῤῥωστούντων.

4. Κολάσαντος δέ τινος ἰσχυρῶς ἀκόλουθον[34] ἤρετο, τί χαλεπαίνοι τῷ θεράποντι. Ὅτι, ἔφη, ὀψοφαγίστατός τε ὢν βλακώτατός ἐστι καὶ φιλαργυρώτατος ὢν ἀργότατος. Ἤδη ποτὲ οὖν ἐπεσκέψω, πότερος πλειόνων πληγῶν δεῖται, σὺ ἢ ὁ θεράπων;

5. Φοβουμένου δέ τινος τὴν εἰς Ὀλυμπίαν ὁδόν· Τί, ἔφη, φοβῇ σὺ τὴν πορείαν; οὐ καὶ οἴκοι σχεδὸν ὅλην τὴν ἡμέραν περιπατεῖς; καὶ ἐκεῖσε πορευόμενος[35] περιπατήσας ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύσῃ· οὐκ οἶσθα, ὅτι, εἰ ἐκτείναις τοὺς περιπάτους, οὓς ἐν πέντε ἢ ἓξ ἡμέραις περιπατεῖς, ῥᾳδίως ἂν Ἀθήνηθεν εἰς Ὀλυμπίαν ἀφίκοιο; χαριέστερον δὲ καὶ προεξορμᾶν[36] ἡμέρᾳ μιᾷ μᾶλλον ἢ ὑστερίζειν· τὸ μὲν

lapius at the south-western foot of the Acropolis containing a fountain of water. The most famous temple of the God, however, was that at Epidaurus. The temple of Amphiaraus was, I suppose, the one near Oropus, with a fountain for invalids. The argument that invalids were less fastidious than the grumbler, because they were content to use colder water, is odd. One may take Epsom salts when necessary, but it would be rather hard to find fault therefore with any one who declined to drink salt water habitually.

[34] *ἀκόλουθον*. Bornemann says this is used like a proper name, the attendant every one had as a matter of course and well-known custom; and that therefore the article can be omitted at pleasure. A simpler view seems to me that it means nothing more than "*a* waiting-man," "*a* footman."

[35] *πορευόμενος*. The participles are in different tenses, because the sense is different. "While on your journey, after a certain amount of walking."

[36] *προεξορμᾶν*. "To start earlier by one day." So below, *μιᾷ ἡμέρᾳ, κ.τ.λ.*, is "to make the journey in more days than other people by one day," that is, "to be a day longer on the road." *Μᾶλλον* is of course really superfluous, but is inserted to put the comparison vividly forward. It is not at all uncommon in such circumstances. Cf. Plato de Leg. 781 A, *λαθραιότερον μᾶλλον καὶ ἐπικλοπώτερον ἦν*. Here the intervention of several words makes the use still more natural.

γὰρ ἀναγκάζεσθαι περαιτέρω τοῦ μετρίου μηκύνειν τὰς ὁδοὺς χαλεπόν, τὸ δὲ μιᾷ ἡμέρᾳ πλείονας πορευθῆναι πολλὴν ῥᾳστώνην παρέχει· κρεῖττον οὖν ἐν τῇ ὁρμῇ σπεύδειν ἢ ἐν τῇ ὁδῷ.

6. Ἄλλου δὲ λέγοντος, ὡς παρετάθη[37] μακρὰν ὁδὸν πορευθείς, ἤρετο αὐτόν, εἰ καὶ φορτίον[38] ἔφερε. Μὰ Δί' οὐκ ἔγωγ', ἔφη, ἀλλὰ τὸ ἱμάτιον. Μόνος δ' ἐπορεύου, ἔφη, ἢ καὶ ἀκόλουθός σοι ἠκολούθει; Ἠκολούθει, ἔφη. Πότερον κενός, ἔφη, ἢ φέρων τι; Φέρων νὴ Δί', ἔφη, τά τε στρώματα καὶ τἆλλα σκεύη. Καὶ πῶς[39] δή, ἔφη; ἀπήλλαχεν ἐκ τῆς ὁδοῦ; Ἐμοὶ μὲν δοκεῖ, ἔφη, βέλτιον ἐμοῦ. Τί οὖν; ἔφη, εἰ τὸ ἐκείνου φορτίον ἔδει σὲ φέρειν, πῶς ἂν οἴει διατεθῆναι; Κακῶς νὴ Δί', ἔφη· μᾶλλον δὲ οὐδ' ἂν ἠδυνήθην κομίσαι. Τὸ οὖν τοσούτῳ ἧττον τοῦ παιδὸς δύνασθαι πονεῖν πῶς ἠσκημένου δοκεῖ σοι ἀνδρὸς εἶναι;

CHAPTER XIV.

1. Ὁπότε δὲ τῶν ξυνιόντων ἐπὶ τὸ δεῖπνον[40] οἱ μὲν μικρὸν ὄψον, οἱ δὲ πολὺ φέροιεν, ἐκέλευεν ὁ Σωκράτης τὸν παῖδα τὸ μικρὸν ἢ εἰς τὸ κοινὸν τιθέναι ἢ διανέμειν ἑκάστῳ τὸ μέρος. Οἱ οὖν τὸ πολὺ φέροντες ᾐσχύνοντό[41]

[37] παρετάθη. "He was exhausted." The word occurs in the same sense in Plato, Lysis 204 C, παραταθήσεται ὑπὸ σοῦ.

[38] εἰ καὶ φορτίον. This is no case of εἰ καί in the sense of "although," but καὶ φορτίον means "a load as well as himself." Below, τὸ ἱμάτιον is "the usual cloak."

[39] Καὶ πῶς κ.τ.λ. "Pray, then, how did *he* come off from the journey?" Cf. I. vii. 3, αἰσχρῶς τε καὶ κακῶς ἀπαλλάξειεν.

[40] ἐπὶ τὸ δεῖπνον. The dinner was a joint one, where each guest contributed his share of the provisions. The technical name for such a dinner was ἔρανος. Socrates' object here was not to reprove stinginess, but vulgar ostentation or foolish rivalry in over-providing.

[41] ᾐσχύνοντο. There is a varia-

τε μὴ κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου καὶ τὸ μὴ ἀντιτιθέναι τὸ ἑαυτῶν· ἐτίθεσαν οὖν καὶ τὸ ἑαυτῶν εἰς τὸ κοινόν· καὶ ἐπεὶ οὐδὲν πλέον εἶχον τῶν μικρὸν φερομένων, ἐπαύοντο πολλοῦ ὀψωνοῦντες.

2. Καταμαθὼν δέ τινα τῶν ξυνδειπνούντων τοῦ μὲν σίτου πεπαυμένον, τὸ δὲ ὄψον αὐτὸ καθ' αὑτὸ ἐσθίοντα, λόγου ὄντος περὶ ὀνομάτων, ἐφ' οἵῳ ἔργῳ ἕκαστον εἴη· Ἔχοιμεν ἄν, ἔφη, ὦ ἄνδρες, εἰπεῖν, ἐπὶ ποίῳ ποτὲ ἔργῳ ἄνθρωπος ὀψοφάγος καλεῖται; ἐσθίουσι μὲν γὰρ δὴ πάντες ἐπὶ τῷ σίτῳ ὄψον, ὅταν παρῇ· ἀλλ' οὐκ οἶμαί πω[42] ἐπί γε τούτῳ ὀψοφάγοι καλοῦνται. Οὐ γὰρ οὖν, ἔφη τις τῶν παρόντων. 3. Τί γάρ; ἔφη, ἐάν τις ἄνευ τοῦ σίτου τὸ ὄψον αὐτὸ ἐσθίῃ μὴ ἀσκήσεως, ἀλλ' ἡδονῆς ἕνεκα, πότερον ὀψοφάγος εἶναι δοκεῖ ἢ οὔ; Σχολῇ γ' ἄν[43], ἔφη, ἄλλος τις ὀψοφάγος εἴη. Καί τις ἄλλος τῶν παρόντων· Ὁ δὲ μικρῷ σίτῳ, ἔφη, πολὺ ὄψον ἐπεσθίων; Ἐμοὶ μέν, ἔφη ὁ Σωκράτης, καὶ οὗτος δοκεῖ δικαίως ἂν ὀψοφάγος καλεῖσθαι· καὶ

tion from a simple infinitive in the first clause to the article and infinitive in the second. These variations are not very uncommon. Cf. I. ii. 10, *τῶν ἀσκούντων τὸ βιάζεσθαι ἀλλὰ τῶν ἰσχὺν ἐχόντων τὰ τοιαῦτα πράττειν ἔστιν*. Sauppe quotes Eurip. Iph. in Aul. 452, *ἐκβαλεῖν μὲν αἰδοῦμαι δάκρυ, τὸ μὴ δακρῦσαι δὲ αἰδοῦμαι*. The position of *τε* is easily explained by regarding the words as put for *ᾐσχύνοντό τε μὴ κοινωνεῖν καί (ᾐσχύνοντο) τὸ μὴ ἀντιτιθέναι*. What Socrates did was this: he directed the *ὄψον* (relish, dainty, fish, meat, or any thing to flavour their bread) of the small providers to be thrown into a common fund, or divided amongst the company. Thus the great providers felt compelled to take their share of the common fund (or each small provider's *ὄψον* in turn, I suppose), and share their own in the same way.

[42] *οὐκ οἶμαί πω*. "I do not think that so far they are called," &c.; the merely eating *ὄψον* does not constitute the notion of *ὀψοφάγος*. Below, *αὐτό* is "alone," "by itself." The "training" (*ἄσκησις*) would seem to make *ὄψον* here "meat," as the athletes eat large quantities of it.

[43] *Σχολῇ γ' ἄν. Σχολῇ ποιεῖν τι* is "to do any thing at one's leisure," then "to be a long time before doing it." Cf. Soph. Œdip. Tyr. 435, *σχολῇ γ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην*, "it should have been long enough before I sent for you." So here "it would be long before any other could be called so."

ὅταν γε οἱ ἄλλοι ἄνθρωποι τοῖς θεοῖς εὔχωνται πολυκαρπίαν, εἰκότως ἂν οὗτος πολυοψίαν εὔχοιτο. 4. Ταῦτα δὲ τοῦ Σωκράτους εἰπόντος νομίσας ὁ νεανίσκος εις αὐτὸν εἰρῆσθαι τὰ λεχθέντα, τὸ μὲν ὄψον οὐκ ἐπαύσατο ἐσθίων, ἄρτον δὲ προσέλαβεν. Καὶ ὁ Σωκράτης καταμαθών· Παρατηρεῖτ', ἔφη, τοῦτον οἱ πλησίον, ὁπότερα τῷ σίτῳ ὄψῳ[44] ἢ τῷ ὄψῳ σίτῳ χρήσεται.

5. Ἄλλον δέ ποτε τῶν συνδείπνων ἰδὼν ἐπὶ τῷ ἑνὶ ψωμῷ πλειόνων ὄψων γευόμενον· Ἆρα γένοιτ' ἄν, ἔφη, πολυτελεστέρα ὀψοποιία ἢ μᾶλλον τὰ ὄψα λυμαινομένη, ἢ ἣν ὀψοποιεῖται[45] ὁ ἅμα πολλὰ ἐσθίων καὶ ἅμα παντοδαπὰ ἡδύσματα εἰς τὸ στόμα λαμβάνων; πλείω μέν γε τῶν ὀψοποιῶν συμμιγνύων πολυτελέστερα ποιεῖ, ἃ δὲ ἐκεῖνοι μὴ συμμιγνύουσιν ὡς οὐχ ἁρμόττοντα, ὁ συμμιγνύων, εἴπερ ἐκεῖνοι ὀρθῶς ποιοῦσιν, ἁμαρτάνει τε καὶ καταλύει τὴν τέχνην αὐτῶν. 6. Καίτοι πῶς οὐ γελοῖόν ἐστι παρασκευάζεσθαι μὲν ὀψοποιοὺς τοὺς ἄριστα ἐπισταμένους, αὐτὸν δὲ μηδ' ἀντιποιούμενον τῆς τέχνης ταύτης τὰ ὑπ' ἐκείνων ποιούμενα μετατιθέναι; καὶ ἄλλο δέ τι προσγίγνεται τῷ ἅμα πολλὰ ἐπεσθίειν ἐθισθέντι· μὴ παρόντων γὰρ πολλῶν μειονεκτεῖν ἄν τι δοκοίη ποθῶν τὸ σύνηθες· ὁ δὲ συνεθισθεὶς τὸν ἕνα ψωμὸν ἑνὶ ὄψῳ προπέμπειν, ὅτε μὴ παρείη[46] πολλά, δύναιτ' ἂν ἁλύπως τῷ ἑνὶ χρῆσθαι.

[44] *τῷ σίτῳ ὄψῳ.* "Will use his bread as meat," i. e. use so much meat and so little bread as to reverse the usual proportion, and virtually make the bread the meat.

[45] *ἢ ἣν ὀψοποιεῖται.* "Than that cookery which he indulges in who," &c. He who mixes up various dainties transgresses all the principles of the art. The theory laid down that the cook must be the best judge of the mixtures proper to use, would have gladdened the great *chef de cuisine* who left the service of a master who dared to add more salt to his soup.

[46] *ὅτε μὴ παρείη.* This construction seems due either to the fact of the words being equivalent to *εἰ μὴ*

7. Ἔλεγε δὲ καί, ὡς τὸ εὐωχεῖσθαι ἐν τῇ Ἀθηναίων γλωττῃ ἐσθίειν καλοῖτο· τὸ δὲ εὖ[47] προσκεῖσθαι ἔφη ἐπὶ τῷ ταῦτα ἐσθίειν, ἅτινα μήτε τὴν ψυχὴν μήτε τὸ σῶμα λυποίη μήτε δυσεύρετα εἴη· ὥστε καὶ τὸ εὐωχεῖσθαι τοῖς κοσμίως διαιτωμένοις ἀνετίθει.

παρείη, or to a notion of indefinite frequency. Cf. II. i. 18, ὁ μὲν ἑκὼν φάγοι ἂν ὁπότε βούλοιτο.

[47] τὸ δὲ εὖ. But the word εὖ was attached to it with reference to eating, &c. In λυποίη the optative is simply that of the *oratio obliqua*; and in the *oratio recta*, the words would have run, ἅτινα ἂν λυπῇ; as here this becomes in the *obliqua* ἅτινα λυποίη, a change to be noticed. What Socrates said was, that in Attic εὐωχεῖσθαι was simply used for "eating," and did not imply "sumptuous banqueting," as it might at first sight appear to do.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ.

BOOK IV.

CHAPTER I.

1. *Οὕτω δὲ ὁ Σωκράτης ἦν ἐν παντὶ πράγματι καὶ πάντα τρόπον ὠφέλιμος, ὥστε τῷ σκοπουμένῳ τοῦτο, καὶ εἰ μετρίως*[48] *αἰσθανομένῳ, φανερὸν εἶναι, ὅτι οὐδὲν ὠφελιμώτερον ἦν τοῦ Σωκράτει συνεῖναι καὶ μετ' ἐκείνου διατρίβειν ὁπουοῦν καὶ ἐν ὁτῳοῦν πράγματι· ἐπεὶ καὶ τὸ ἐκείνου μεμνῆσθαι μὴ παρόντος οὐ μικρὰ ὠφέλει τοὺς εἰωθότας τε αὐτῷ συνεῖναι καὶ ἀποδεχομένους ἐκεῖνον*[49]*· καὶ γὰρ παίζων οὐδὲν ἧττον ἢ σπουδάζων ἐλυσιτέλει τοῖς συνδιατρίβουσι. 2. Πολλάκις γὰρ ἔφη μὲν ἄν*[50] *τινος ἐρᾶν, φανερὸς δ' ἦν οὐ τῶν τὰ σώματα*

[48] *καὶ εἰ μετρίως.* "Even supposing him to be possessed of only moderate perception." If the reading be correct, *καὶ εἰ* is used adverbially, very much in the sense of *καίπερ*. Of course the use of *καὶ εἰ* is to be explained originally by an ellipse, *καὶ εἰ τοῦτο πραχθείη τινὶ* (or *ὑπό τινος*) *μετρίως αἰσθανομένῳ.*

[49] *ἀποδεχομένους ἐκεῖνον.* "Those who approved of his teaching." Ἀποδέχεσθαι is very common in the sense of "acquiescing in a person's remarks," or "approving of his sentiments." Cf. Plato, Repub. 329 E, *ἀληθῆ λέγεις, οὐ γὰρ ἀποδέχονται.* For the use of *αὐτός* and *ἐκεῖνος* together with reference to the same person, cf. Plato, Euthyph. 14 D, *αἰτεῖν τε φὴς αὐτοὺς καὶ διδόναι ἐκείνοις.* Cf. also I. ii. 3. Below, in *καὶ γάρ, καί* seems to strengthen *γάρ*, "for certainly."

[50] *ἔφη μὲν ἄν.* For *ἄν* with an imperfect, to express a habit, cf. I. i. 16, under *ἂν ἀεὶ διελέγετο.* With *προσέχοιεν* below, *τὸν νοῦν* is virtually understood. The full

πρὸς ὥραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὖ πεφυκότων ἐφιέμενος· ἐτεκμαίρετο δὲ τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχύ τε μανθάνειν οἷς προσέχοιεν καὶ μνημονεύειν ἃ ἂν μάθοιεν[51] καὶ ἐπιθυμεῖν τῶν μαθημάτων πάντων, δι' ὧν ἔστιν οἰκίαν τε καλῶς οἰκεῖν καὶ πόλιν καὶ τὸ ὅλον ἀνθρώποις τε καὶ ἀνθρωπίνοις πράγμασιν εὖ χρῆσθαι· τοὺς γὰρ τοιούτους[52] ἡγεῖτο παιδευθέντας οὐκ ἂν μόνον αὐτούς τε εὐδαίμονας εἶναι καὶ τοὺς ἑαυτῶν οἴκους καλῶς οἰκεῖν, ἀλλὰ καὶ ἄλλους ἀνθρώπους καὶ πόλεις δύνασθαι εὐδαίμονας ποιεῖν. 3. Οὐ τὸν αὐτὸν δὲ τρόπον ἐπὶ πάντας ἦει, ἀλλὰ τοὺς μὲν οἰομένους φύσει ἀγαθοὺς εἶναι, μαθήσεως δὲ καταφρονοῦντας, ἐδίδασκεν, ὅτι αἱ ἄρισται δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται, ἐπιδεικνύων τῶν τε ἵππων τοὺς εὐφυεστάτους θυμοειδεῖς τε καὶ σφοδροὺς ὄντας, εἰ μὲν ἐκ νέων δαμασθεῖεν, εὐχρηστοτάτους καὶ ἀρίστους γιγνομένους[53], εἰ δὲ ἀδάμαστοι γένοιντο, δυσκαθεκτοτάτους καὶ φαυλοτάτους· καὶ τῶν κυνῶν τῶν εὐφυεστάτων, φιλοπόνων τε οὐσῶν καὶ ἐπιθετικῶν τοῖς θηρίοις, τὰς μὲν καλῶς ἀχθείσας ἀρίστας γίγνεσθαι[54]

phrase occurs Thucyd. vi. 93, *τῇ ἐπιτειχίσει προσεῖχον ἤδη τὸν νοῦν.*

[51] *ἃ ἂν μάθοιεν.* This is an unusual construction. Generally *ἃ ἂν μάθωσιν* would pass in the *oratio obliqua* into *ἃ μάθοιεν*. Cf. however Xen. Anab. III. ii. 12, *εὐξάμενοι ὁπόσους ἂν κατακάνοιεν, τοσαύτας χιμαίρας καταθύσειν τῇ θεῷ.* Kühner seems to think the reason to be, that in the *oratio recta* the clauses would stand *μανθάνειν οἷς προσέχουσι καὶ μνημονεύειν ἃ ἂν μάθωσι*, and to mark this, *ἄν*, contrary to the usual rule, is left in the second clause, when the whole is thrown into the *oratio obliqua*. But this is a pure assumption.

[52] *τοὺς γὰρ τοιούτους.* This is either for *παιδευθέντας ὥστε τοιούτους εἶναι*, like *ἐκδιδάσκεσθαί τινα σοφόν* (Medea 296), or "such persons as these when instructed," which seems to be the simpler explanation.

[53] *γιγνομένους.* "Although spirited naturally (*ὄντας*) .... become" (*γιγνομένους*). Below, *καλῶς ἀχθείσας* is "well brought up."

[54] *γίγνεσθαι.* The construction changes from the participle (*γιγνομένους*) to the infinitive after *ἐπιδεικνύων*. Cf. Thucyd. i. 72, *τῶν μὲν ἐγκλημάτων πέρι μηδὲν ἀπολογησομένους, δηλῶσαι δέ, κ.τ.λ.*

πρὸς τὰς θήρας καὶ χρησιμωτάτας, ἀναγώγους δὲ γιγνομένας[55] ματαίους τε καὶ μανιώδεις καὶ δυσπειθεστάτας. 4. Ὁμοίως δὲ καὶ τῶν ἀνθρώπων τοὺς εὐφυεστάτους, ἐῤῥωμενεστάτους τε ταῖς ψυχαῖς ὄντας καὶ ἐξεργαστικωτάτους ὧν ἂν ἐγχειρῶσι[56], παιδευθέντας μὲν καὶ μαθόντας ἃ δεῖ πράττειν ἀρίστους τε καὶ ὠφελιμωτάτους γίγνεσθαι· πλεῖστα γὰρ καὶ μέγιστα ἀγαθὰ ἐργάζεσθαι· ἀπαιδεύτους δὲ καὶ ἀμαθεῖς γενομένους κακίστους τε καὶ βλαβερωτάτους γίγνεσθαι· κρίνειν γὰρ οὐκ ἐπισταμένους ἃ δεῖ πράττειν πολλάκις πονηροῖς ἐπιχειρεῖν πράγμασι, μεγαλείους δὲ καὶ σφοδροὺς ὄντας δυσκαθέκτους τε καὶ δυσαποτρέπτους εἶναι· διὸ πλεῖστα καὶ μέγιστα κακὰ ἐργάζονται. 5. Τοὺς δ' ἐπὶ πλούτῳ μέγα φρονοῦντας καὶ νομίζοντας οὐδὲν προσδεῖσθαι παιδείας, ἐξαρκέσειν δέ σφισιν οἰομένους τὸν πλοῦτον πρὸς τὸ διαπράττεσθαί τε ὅ,τι ἂν βούλωνται καὶ τιμᾶσθαι ὑπὸ τῶν ἀνθρώπων, ἐφρένου λέγων, ὅτι μωρὸς μὲν εἴη, εἴ τις οἴεται[57] μὴ μαθὼν τά τε ὠφέλιμα καὶ τὰ βλαβερὰ τῶν πραγμάτων διαγνώσεσθαι, μωρὸς δ', εἴ τις μὴ διαγιγνώσκων μὲν ταῦτα, διὰ δὲ τὸν πλοῦτον ὅ,τι ἂν βούληται πορίζόμενος οἴεται δυνήσεσθαι καὶ τὰ συμφέροντα[58] πράττειν, ἠλίθιος δ', εἴ τις μὴ δυ-

[55] *γιγνομένας.* This does not apparently depend on *ἐπιδεικνύων*, but is to be joined with *ἀναγώγους*. But the present participle is difficult to explain: "if they are allowed to become untrained," which is awkward. The aorist *γενομένας* would be simple: "after becoming untrained." The sentence to be complete should have been *τὰς δὲ ἀναγώγους, κ.τ.λ.*, to correspond to *τὰς μὲν καλῶς, κ.τ.λ.*

[56] *ὧν ἂν ἐγχειρῶσι.* Sc. *ἐργάζεσθαι*, for it does not seem that *ἐγχειρεῖν* governs an accusative. It occurs with an infinitive in II. iii. 12. Below, *προσδεῖσθαι* is "to want beyond that."

[57] *εἴ τις οἴεται.* This change to the present indicative in the *oratio obliqua* is common. Cf. II. vii. 12, *διηγεῖτο ὅτι αἰτιῶνται αὐτόν.* It may be explained from the natural tendency of the Greek mind to narrate in the present as a more lively way of putting matters; and in cases like the one here *εἴ τις οἴεται* may be regarded as a general paraphrase of *ὁ οἰόμενος.*

[58] *καὶ τὰ συμφέροντα.* "Do

νάμενος τὰ συμφέροντα πράττειν εὖ τε πράττειν οἴεται καὶ τὰ πρὸς τὸν βίον αὐτῷ ἢ καλῶς ἢ ἱκανῶς παρεσκευάσθαι, ἠλίθιος δὲ καί, εἴ τις οἴεται διὰ τὸν πλοῦτον μηδὲν ἐπιστάμενος δόξειν τι ἀγαθὸς εἶναι, ἢ μηδὲν ἀγαθὸς εἶναι δοκῶν εὐδοκιμήσειν.

CHAPTER II.

1. *Τοῖς δὲ νομίζουσι παιδείας τε τῆς ἀρίστης τετυχηκέναι καὶ μέγα φρονοῦσιν ἐπὶ σοφίᾳ ὡς προσεφέρετο, νῦν διηγήσομαι. Καταμαθὼν γὰρ Εὐθύδημον τὸν καλὸν γράμματα πολλὰ*[59] *συνειλεγμένον*[60] *ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων καὶ ἐκ τούτων ἤδη τε νομίζοντα διαφέρειν τῶν ἡλικιωτῶν ἐπὶ σοφίᾳ καὶ μεγάλας ἐλπίδας ἔχοντα πάντων διοίσειν τῷ δύνασθαι λέγειν τε καὶ πράττειν, πρῶτον μὲν*[61] *αἰσθανόμενος αὐτὸν διὰ νεότητα οὔπω εἰς τὴν ἀγορὰν εἰσιόντα, εἰ δέ τι βούλοιτο διαπράξασθαι, καθίζοντα εἰς ἡνιοποιεῖόν τι τῶν ἐγγὺς τῆς ἀγορᾶς, εἰς τοῦτο καὶ αὐτὸς ἤει τῶν μεθ' ἑαυτοῦ τινας ἔχων.* 2. *Καὶ πρῶτον μὲν πυνθανομένου τινός, πότερον Θεμιστοκλῆς διὰ συνουσίαν τινὸς τῶν σοφῶν ἢ φύσει τοσοῦτον διήνεγκε τῶν πολιτῶν, ὥστε πρὸς ἐκεῖνον ἀποβλέπειν τὴν πόλιν, ὁπότε σπουδαίου ἀνδρὸς δεηθείη, ὁ Σωκράτης βουλό-*

what is for his good, as well" (*καί*) as get all he wants by his money.

[59] *γράμματα πολλά.* "Many books." In consequence of this, he at once (*ἤδη*) fancied himself a superior scholar. The construction *ἐπὶ σοφίᾳ* after *διαφέρειν* seems moulded on *φρονεῖν ἐπὶ σοφίᾳ* above, as Kühner suggests.

[60] *συνειλεγμένον.* This is the perfect middle, or rather the passive used for the middle, for lack of any other.

[61] *πρῶτον μέν.* There is no corresponding *δέ*, unless § 6, *ἐπεὶ δὲ φανερὸς ἦν*, answer to *πρῶτον μέν*. Euthydemus was not yet eighteen years old, at which age a person became capable of the rights of citizenship, and first began *ἐν ἡλικίᾳ γίγνεσθαι.*

μενος κινεῖν τὸν Εὐθύδημον εὔηθες ἔφη εἶναι τὸ οἴεσθαι τὰς μὲν ὀλίγου ἀξίας τέχνας[62] μὴ γίγνεσθαι σπουδαίους ἄνευ διδασκάλων ἱκανῶν, τὸ δὲ προεστάναι πόλεως, πάντων ἔργων μέγιστον ὄν, ἀπὸ ταὐτομάτου παραγίγνεσθαι τοῖς ἀνθρώποις. 3. Πάλιν δέ ποτε παρόντος τοῦ Εὐθυδήμου, ὁρῶν αὐτὸν ἀποχωροῦντα τῆς συνεδρίας καὶ φυλαττόμενον, μὴ δόξῃ τὸν Σωκράτην θαυμάζειν ἐπὶ σοφίᾳ· Ὅτι μέν, ἔφη, ὦ ἄνδρες, Εὐθύδημος οὑτοσὶ ἐν ἡλικίᾳ γενόμενος, τῆς πόλεως λόγον[63] περί τινος προτιθείσης, οὐκ ἀφέξεται τοῦ συμβουλεύειν, εὔδηλόν ἐστιν ἐξ ὧν ἐπιτηδεύει· δοκεῖ δέ μοι καλὸν προοίμιον τῶν δημηγοριῶν παρασκευάσασθαι φυλαττόμενος, μὴ δόξῃ μανθάνειν τι παρά του· δῆλον γάρ, ὅτι λέγειν ἀρχόμενος ὧδε προοιμιάσεται· 4. Παρ' οὐδενὸς μὲν πώποτε, ὦ ἄνδρες Ἀθηναῖοι, οὐδὲν ἔμαθον οὐδ' ἀκούων τινὰς εἶναι λέγειν τε καὶ πράττειν ἱκανοὺς ἐζήτησα τούτοις ἐντυχεῖν οὐδ' ἐπεμελήθην τοῦ διδάσκαλόν μοί τινα γενέσθαι τῶν ἐπισταμένων[64], ἀλλὰ καὶ τἀναντία· διατετέλεκα γὰρ φεύγων οὐ μόνον τὸ μανθάνειν τι παρά τινος, ἀλλὰ καὶ τὸ δόξαι· ὅμως δὲ ὅ,τι ἂν ἀπὸ ταὐτομάτου ἐπίῃ μοι συμβουλεύσω ὑμῖν. 5. Ἁρμόσειε δ' ἂν οὕτω προοιμιάζεσθαι καὶ τοῖς βουλομένοις παρὰ τῆς πόλεως ἰατρικὸν ἔργον[65] λαβεῖν·

[62] *τὰς μὲν . . . . τέχνας.* The accusative depends on *σπουδαίους*, and is one of defining locality already mentioned more than once.

[63] *τῆς πόλεως λόγον κ.τ.λ.* "When the city calls on her members to speak on any topic:" whenever an assembly is held at which the herald invites any citizen to speak on the matter under debate.

[64] *τῶν ἐπισταμένων.* For this absolute use of the word cf. III. ix. 11. Below, with *τὸ δόξαι* supply *μεμαθηκέναι τί.* (See the next section, *καὶ τὸ δόξαι, κ.τ.λ.*)

[65] *ἰατρικὸν ἔργον.* "The appointment of State physician." *Δημοσιεύειν* was especially used in this sense. Cf. Plato, Gorg. 514 D, *κἂν εἰ ἐπιχείρησαντες δημοσιεύειν παρεκαλοῦμεν ἀλλήλους ὡς ἱκανοὶ ἰατροὶ ὄντες.* I don't quite know what these State physicians did, unless they had to attend on the slaves belonging to the State, or to the city officials.

ἐπιτήδειον γ' ἂν αὐτοῖς εἴη τοῦ λόγου ἄρχεσθαι ἐντεῦθεν· Παρ' οὐδενὸς μὲν πώποτε, ὦ ἄνδρες Ἀθηναῖοι, τὴν ἰατρικὴν τέχνην ἔμαθον οὐδ' ἐζήτησα διδάσκαλον ἐμαυτῷ γενέσθαι τῶν ἰατρῶν οὐδένα· διατετέλεκα γὰρ φυλαττόμενος οὐ μόνον τὸ μαθεῖν τι παρὰ τῶν ἰατρῶν, ἀλλὰ καὶ τὸ δόξαι μεμαθηκέναι τὴν τέχνην ταύτην· ὅμως δέ μοι τὸ ἰατρικὸν ἔργον δότε· πειράσομαι γὰρ ἐν ὑμῖν ἀποκινδυνεύων μανθάνειν. Πάντες οὖν οἱ παρόντες ἐγέλασαν ἐπὶ τῷ προοιμίῳ. 6. Ἐπεὶ δὲ φανερὸς ἦν ὁ Εὐθύδημος ἤδη μὲν οἷς ὁ Σωκράτης λέγοι προσέχων, ἔτι δὲ φυλαττόμενος αὐτός τι φθέγγεσθαι καὶ νομίζων τῇ σιωπῇ σωφροσύνης δόξαν περιβάλλεσθαι, τότε ὁ Σωκράτης βουλόμενος αὐτὸν παῦσαι τούτου· Θαυμαστὸν γάρ[66], ἔφη, τί ποτε οἱ βουλόμενοι κιθαρίζειν ἢ αὐλεῖν ἢ ἱππεύειν ἢ ἄλλο τι τῶν τοιούτων ἱκανοὶ γενέσθαι πειρῶνται[67] ὡς συνεχέστατα ποιεῖν ὅ,τι ἂν βούλωνται δυνατοὶ γενέσθαι καὶ οὐ καθ' ἑαυτούς, ἀλλὰ παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, πάντα ποιοῦντες καὶ ὑπομένοντες ἕνεκα τοῦ μηδὲν ἄνευ τῆς ἐκείνων γνώμης ποιεῖν, ὡς οὐκ ἂν ἄλλως[68] ἀξιόλογοι γενόμενοι· τῶν δὲ βουλομένων δυνατῶν γενέσθαι λέγειν τε καὶ πράττειν τὰ πολιτικὰ νομίζουσί τινες ἄνευ παρασκευῆς καὶ ἐπιμελείας αὐτόματοι ἐξαίφνης δυνατοὶ ταῦτα

[66] *Θαυμαστὸν γάρ.* There is an ellipse of some implied clause here; such as "how is this to be accounted for?" or "no wonder you have nothing to say." Translate, "Why, it is strange."

[67] *πειρῶνται.* The order of the words for translation is apparently that in which they stand. If so, *ὅτι* is the accusative after *δυνατοί*, "to do that whereinsoever they wish to become skilful" (cf. *τὰς τέχνας σπουδαίους*, IV. ii. 2). The order might be also *πειρῶνται ὡς συνεχέστατα δυνατοὶ γενέσθαι ποιεῖν ὅτι ἂν βούλωνται.* There is a reading *μὴ πειρῶνται*, which I suppose would mean, "they are not everlastingly practising," i. e. without learning the theory first: they are not learning in fact by making experiments on unhappy victims.

[68] *ὡς οὐκ ἂν ἄλλως.* Cf. II. ii. 13, *οὐδὲν ἂν τούτου πράξαντος*, and the note there.

ποιεῖν ἔσεσθαι. 7. Καίτοι γε τοσούτῳ ταῦτα ἐκείνων δυσκατεργαστότερα φαίνεται, ὅσῳ περ πλειόνων περὶ ταῦτα πραγματευομένων ἐλάττους οἱ κατεργαζόμενοι[69] γίγνονται· δῆλον οὖν, ὅτι καὶ ἐπιμελείας δέονται πλείονος καὶ ἰσχυροτέρας οἱ τούτων ἐφιέμενοι ἢ οἱ ἐκείνων. 8. Κατ' ἀρχὰς μὲν οὖν, ἀκούοντος Εὐθυδήμου, τοιούτους λόγους ἔλεγε Σωκράτης· ὡς δ' ἤσθετο αὐτὸν ἑτοιμότερον ὑπομένοντα, ὅτε διαλέγοιτο, καὶ προθυμότερον ἀκούοντα, μόνος ἦλθεν εἰς τὸ ἡνιοποιεῖον· παρακαθεζομένου δ' αὐτῷ τοῦ Εὐθυδήμου· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, τῷ ὄντι, ὥσπερ ἐγὼ ἀκούω, πολλὰ γράμματα συνῆχας τῶν λεγομένων σοφῶν ἀνδρῶν γεγονέναι; Νὴ τὸν Δί', ἔφη, ὦ Σώκρατες· καὶ ἔτι γε συνάγω, ἕως ἂν κτήσωμαι ὡς ἂν δύνωμαι πλεῖστα. 9. Νὴ τὴν Ἥραν, ἔφη ὁ Σωκράτης, ἄγαμαί γέ σου[70], διότι οὐκ ἀργυρίου καὶ χρυσίου προείλου θησαυροὺς κεκτῆσθαι μᾶλλον ἢ σοφίας· δῆλον γάρ, ὅτι νομίζεις ἀργύριον καὶ χρυσίον οὐδὲν βελτίους ποιεῖν τοὺς ἀνθρώπους, τὰς δὲ τῶν σοφῶν ἀνδρῶν γνώμας ἀρετῇ πλουτίζειν τοὺς κεκτημένους. Καὶ ὁ Εὐθύδημος ἔχαιρεν ἀκούων ταῦτα, νομίζων δοκεῖν τῷ Σωκράτει ὀρθῶς μετιέναι τὴν σοφίαν. Ὁ δὲ καταμαθὼν αὐτὸν ἡσθέντα τῷ ἐπαίνῳ τούτῳ· 10. Τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐθύδημε. συλλέγεις τὰ γράμματα; ἐπεὶ δὲ διεσιώπησεν ὁ Εὐθύδημος σκοπῶν, ὅ,τι ἀποκρίναιτο, πάλιν ὁ Σωκράτης· Ἆρα μὴ ἰατρός[71]; ἔφη·

[69] οἱ κατεργαζόμενοι. "Those who bring their work to a successful issue" (κατά).

[70] ἄγαμαί γέ σου. The genitive σου is really dependent on διότι . . . προείλου, κ.τ.λ., as I have explained before. The possibility of such a construction arises from the fact that διότι . . . προείλου is an explanation of τοῦτο (or similar word), on which σου depends. The construction is therefore ἄγαμαι τοῦτό σου, sc. διότι, κ.τ.λ. "I admire this point about you, because I mean," &c. Below, τί depends on ἀγαθός, "from a desire to be good in what respect?"

[71] Ἆρα μὴ ἰατρός; Sc. βούλει γενέσθαι. For ἆρα μή, cf. I. iii.

πολλὰ γὰρ καὶ ἰατρῶν ἐστι συγγράμματα. Καὶ ὁ Εὐθύδημος· Μὰ Δί', ἔφη, οὐκ ἔγωγε. Ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; γνωμονικοῦ γὰρ ἀνδρὸς καὶ τοῦτο δεῖ. Οὔκουν ἔγωγ', ἔφη. Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός, ὥσπερ ὁ Θεόδωρος[72]; Οὐδὲ γεωμέτρης, ἔφη. Ἀλλὰ μὴ ἀστρολόγος, ἔφη, βούλει γενέσθαι; ὡς δὲ καὶ τοῦτο ἠρνεῖτο· Ἀλλὰ μὴ ῥαψῳδός; ἔφη· καὶ γὰρ τὰ Ὁμήρου σέ φασιν ἔπη πάντα κεκτῆσθαι. Μὰ Δί' οὐκ ἔγωγ', ἔφη· τοὺς γάρ τοι ῥαψῳδοὺς οἶδα τὰ μὲν ἔπη ἀκριβοῦντας, αὐτοὺς δὲ πάνυ ἠλιθίους ὄντας. 11. Καὶ ὁ Σωκράτης ἔφη· Οὐ δήπου, ὦ Εὐθύδημε, ταύτης τῆς ἀρετῆς ἐφίεσαι. δι' ἣν ἄνθρωποι πολιτικοὶ γίγνονται καὶ οἰκονομικοὶ καὶ ἄρχειν ἱκανοὶ καὶ ὠφέλιμοι τοῖς τε ἄλλοις ἀνθρώποις καὶ ἑαυτοῖς; καὶ ὁ Εὐθύδημος· Σφόδρα γ', ἔφη, ὦ Σώκρατες, ταύτης τῆς ἀρετῆς δέομαι. Νὴ Δί', ἔφη ὁ Σωκράτης, τῆς καλλίστης ἀρετῆς καὶ μεγίστης ἐφίεσαι τέχνης· ἔστι γὰρ τῶν βασιλέων αὕτη καὶ καλεῖται βασιλική· ἀτάρ, ἔφη, κατανενόηκας, εἰ οἷόν τ' ἐστὶ μὴ ὄντα δίκαιον ἀγαθὸν ταῦτα γενέσθαι; Καὶ μάλα[73], ἔφη, καὶ οὐχ οἷόν τέ γε ἄνευ δικαιοσύνης ἀγαθὸν πολίτην γενέσθαι. Τί οὖν; ἔφη, σὺ δὴ τοῦτο κατείργασαι[74]; 12. Οἶμαί γε, ἔφη, ὦ Σώκρατες, οὐδενὸς ἂν ἧττον φανῆναι δίκαιος. Ἆρ' οὖν, ἔφη, τῶν δικαίων ἐστὶν ἔργα, ὥσπερ τῶν τεκτόνων; Ἔστι μέντοι, ἔφη. Ἆρ' οὖν, ἔφη, ὥσπερ οἱ τέκτονες ἔχουσι τὰ ἑαυτῶν ἔργα

11. Καὶ ἰατρῶν is "of physicians as well as of others."

[72] ὁ Θεόδωρος. This was a mathematician of Cyrene, from whom Socrates learnt geometry. He is one of the *dramatis personæ* in Plato's Theætetus.

[73] Καὶ μάλα. Sc. κατανενόηκα. In the next clause οἷόν τε is put for οἷόν τέ ἐστιν: "It is at all events impossible" (that is quite clear at least). For γε similarly used, cf. IV. v. 2, ὡς οἷόν τέ γε μάλιστα.

[74] τοῦτο κατείργασαι; "Have you secured this?" sc. "the being just." Cf. οἱ κατεργαζόμενοι above in § 7. Below, διεξηγήσασθαι is "to detail them at full length (διά) to the public" (ἐξ).

ἐπιδεῖξαι, οὕτως οἱ δίκαιοι τὰ ἑαυτῶν ἔχοιεν ἂν διεξηγήσασθαι; Μὴ οὖν[75], ἔφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; καὶ νὴ Δί' ἔγωγε τὰ τῆς ἀδικίας· ἐπεὶ οὐκ ὀλίγα ἐστὶ καθ' ἑκάστην ἡμέραν τοιαῦτα ὁρᾶν τε καὶ ἀκούειν. 13. Βούλει οὖν, ἔφη ὁ Σωκράτης, γράψωμεν ἐνταυθοῖ μὲν δέλτα, ἐνταυθοῖ δὲ ἄλφα; εἶτα ὅ,τι μέν ἂν δοκῇ ἡμῖν τῆς δικαιοσύνης ἔργον εἶναι πρὸς τὸ δέλτα τιθῶμεν, ὅ,τι δ' ἂν τῆς ἀδικίας πρὸς τὸ ἄλφα; Εἴ τί σοι δοκεῖ, ἔφη, προσδεῖν τούτων, ποίει ταῦτα. 14. Καὶ ὁ Σωκράτης γράψας ὥσπερ εἶπεν· Οὐκοῦν, ἔφη, ἔστιν ἐν ἀνθρώποις ψεύδεσθαι; Ἔστι μέντοι, ἔφη. Ποτέρωσε οὖν, ἔφη, θῶμεν τοῦτο; Δῆλον, ἔφη, ὅτι πρὸς τὴν ἀδικίαν. Οὐκοῦν, ἔφη, καὶ τὸ ἐξαπατᾶν ἔστι; Καὶ μάλα, ἔφη. Τοῦτο οὖν ποτέρωσε θῶμεν; Καὶ τοῦτο δῆλον ὅτι, ἔφη, πρὸς τὴν ἀδικίαν. Τί δέ; τὸ κακουργεῖν; Καὶ τοῦτο, ἔφη. Τὸ δὲ ἀνδραποδίζεσθαι; Καὶ τοῦτο. Πρὸς δὲ τῇ δικαιοσύνῃ οὐδὲν ἡμῖν τούτων κείσεται, ὦ Εὐθύδημε; Δεινὸν γὰρ ἂν εἴη, ἔφη. 15. Τί δ'; ἐάν τις στρατηγὸς αἱρεθεὶς ἄδικόν τε καὶ ἐχθρὰν πόλιν ἐξανδραποδίσηται, φήσομεν τοῦτον ἀδικεῖν; Οὐ δῆτα, ἔφη. Δίκαια δὲ ποιεῖν οὐ φήσομεν; Καὶ μάλα. Τί δ'; ἐὰν ἐξαπατᾷ[76] πολεμῶν αὐτοῖς; Δίκαιον, ἔφη, καὶ τοῦτο. Ἐὰν δὲ κλέπτῃ τε καὶ ἁρπάζῃ τὰ τούτων, οὐ δίκαια ποιήσει; Καὶ μάλα, ἔφη· ἀλλ'

[75] Μὴ οὖν κ.τ.λ. "It can hardly be that I am unable?" So ἆρα μὴ ἰατρός; in § 10. Cf. III. ii. 4, ἀλλὰ μὴ χειροτέχναι; Below, with τὰ τῆς ἀδικίας supply δύναμαι ἐξηγήσασθαι.

[76] ἐξαπατᾷ. No doubt it is fair to deceive an enemy in all matters wherein it is understood on both sides or by universal usage, that one general may deceive another by strategical manœuvres, feints, &c. But it is not fair to deceive an enemy in any point to which the above understanding does not apply, because then confidence is betrayed. If a general sent a flag of truce, and seized that opportunity to take an unexpected advantage of the enemy, he would be acting unfairly.

ἐγώ σε τὸ πρῶτον ὑπελάμβανον πρὸς τοὺς φίλους μόνον ταῦτα ἐρεῖν. Οὔκουν, ἔφη, ὅσα πρὸς τῇ ἀδικίᾳ ἐθήκαμεν, πάντα καὶ πρὸς τῇ δικαιοσύνῃ[77] θετέον ἂν εἴη; Ἔοικεν, ἔφη. 16. Βούλει οὖν, ἔφη, ταῦτα οὕτω θέντες διορισώμεθα πάλιν, πρὸς μὲν τοὺς πολεμίους δίκαιον εἶναι τὰ τοιαῦτα ποιεῖν, πρὸς δὲ τοὺς φίλους ἄδικον, ἀλλὰ δεῖν πρός γε τούτους ὡς ἁπλούστατον εἶναι; Πάνυ μὲν οὖν, ἔφη ὁ Εὐθύδημος. 17. Τί οὖν; ἔφη ὁ Σωκράτης, ἐάν τις στρατηγὸς ὁρῶν ἀθύμως ἔχον τὸ στράτευμα ψευσάμενος φήσῃ συμμάχους προσιέναι καὶ τῷ ψεύδει τούτῳ παύσῃ τὰς ἀθυμίας τοῦ στρατεύματος, ποτέρωθι τὴν ἀπάτην ταύτην θήσομεν; Δοκεῖ μοι, ἔφη, πρὸς τὴν δικαιοσύνην. Ἐὰν δέ τις υἱὸν ἑαυτοῦ δεόμενον φαρμακείας καὶ μὴ προσιέμενον φάρμακον ἐξαπατήσας ὡς σιτίον τὸ φάρμακον δῷ καὶ τῷ ψεύδει χρησάμενος οὕτως ὑγιᾶ ποιήσῃ, ταύτην αὖ τὴν ἀπάτην ποῖ θετέον; Δοκεῖ μοι, ἔφη, καὶ ταύτην εἰς τὸ αὐτό. Τί δ'; ἐάν τις ἐν ἀθυμίᾳ ὄντος φίλου δείσας, μὴ διαχρήσηται ἑαυτόν[78], κλέψῃ ἢ ἁρπάσῃ ἢ ξίφος ἢ ἄλλο τι τοιοῦτον, τοῦτο αὖ ποτέρωσε θετέον; Καὶ τοῦτο νὴ Δί', ἔφη, πρὸς τὴν δικαιοσύνην. 18. Λέγεις, ἔφη, σὺ οὐδὲ πρὸς τοὺς φίλους ἅπαντα δεῖν ἁπλοΐζεσθαι; Μὰ Δί' οὐ δῆτα, ἔφη· ἀλλὰ μετατίθεμαι τὰ εἰρημένα, εἴπερ ἔξεστι. Δεῖ γέ τοι, ἔφη ὁ Σωκράτης, ἐξεῖναι πολὺ μᾶλλον ἢ μὴ ὀρθῶς τιθέναι. 19. Τῶν δὲ δὴ τοὺς φίλους ἐξαπατώντων ἐπὶ βλάβῃ, ἵνα μηδὲ τοῦτο παραλίπωμεν ἄσκεπτον, πότερος

[77] πρὸς τῇ δικαιοσύνῃ. In § 17 there is ποτέρωθι and also πρὸς τὴν δικαιοσύνην, and in § 14 ποτέρωσε. The last is the proper construction, strictly with a verb of motion, like ἐθήκαμεν, but the dative is a brief way of putting what would otherwise be ἐθήκαμεν πρὸς τὴν δικαιοσύνην ὥστε προσκεῖσθαι πρὸς αὐτῇ.

[78] ἑαυτόν. For the case cf. Thucyd. i. 126, καθεζομένους δέ τινας διεχρήσαντο. The general notion of "killing" conveyed by the word takes the accusative case. Below, καὶ γὰρ τὰ πρόσθεν is, "for even what I said before."

ἀδικώτερός ἐστιν, ὁ ἑκὼν ἢ ὁ ἄκων; Ἀλλ', ὦ Σώκρατες, οὐκέτι μὲν ἔγωγε πιστεύω οἷς ἀποκρίνομαι· καὶ γὰρ τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν δοκεῖ μοι ἢ ὡς ἐγὼ τότε ᾠόμην· ὅμως δὲ εἰρήσθω μοι ἀδικώτερον εἶναι τὸν ἑκόντα ψευδόμενον τοῦ ἄκοντος. 20. Δοκεῖ δέ σοι μάθησις καὶ ἐπιστήμη τοῦ δικαίου εἶναι, ὥσπερ τῶν γραμμάτων; Ἔμοιγε. Πότερον δὲ γραμματικώτερον κρίνεις, ὃς ἂν ἑκὼν μὴ ὀρθῶς γράφῃ καὶ ἀναγιγνώσκῃ ἢ ὃς ἂν ἄκων; Ὃς ἂν ἑκών, ἔγωγε· δύναιτο γὰρ ἄν, ὁπότε βούλοιτο[79], καὶ ὀρθῶς αὐτὰ ποιεῖν. Οὔκουν ὁ μὲν ἑκὼν μὴ ὀρθῶς γράφων γραμματικὸς ἂν εἴη, ὁ δὲ ἄκων ἀγράμματος; Πῶς γὰρ οὔ; Τὰ δίκαια δὲ πότερον ὁ ἑκὼν ψευδόμενος καὶ ἐξαπατῶν οἶδεν ἢ ὁ ἄκων; Δῆλον, ὅτι ὁ ἑκών. Οὔκουν γραμματικώτερον μὲν τὸν ἐπιστάμενον γράμματα τοῦ μὴ ἐπισταμένου φῂς εἶναι; Ναί. Δικαιότερον δὲ τὸν ἐπιστάμενον τὰ δίκαια τοῦ μὴ ἐπισταμένου; Φαίνομαι[80]· δοκῶ δέ μοι καὶ ταῦτα οὐκ οἶδ' ὅπως λέγειν. 21. Τί δὲ δή, ὃς ἂν βουλό-

[79] *ὁπότε βούλοιτο.* Cf. II. i. 18, *φάγοι ἄν ὁπότε βούλοιτο.* The words are equivalent to *εἴ ποτε βούλοιτο*, of an indefinitely frequent act. Kühner says, that here Socrates "agit sophistam," because the theory contradicts IV. vi. 6, *οἱ τὰ δίκαια ποιοῦντες δίκαιοί εἰσιν*, which is not the same at all as *οἱ τὰ δίκαια ποιεῖν ἐπιστάμενοι.* But to few men is it given never to contradict themselves, and certainly Socrates did —or Plato makes him—very much vary in his remarks at different times. Socrates made virtue to consist in knowledge. From this premise, it is a fair deduction, that the man who knows how to act justly but acts unjustly designedly is better,—for he possesses more knowledge, —than the man whose injustice is unintentional. A man who writes badly on purpose when he can write well, is a better writer, in point of skill, than the man who writes badly because he cannot help it. But, as before observed, Socrates was better than his theory, and illogically he recognized the necessity of due regulation of the emotions and passions, over and above mere knowledge.

[80] *Φαίνομαι.* Sc. *λέγων.* The sense is, I think, "I am shown by the argument to say this; but I seem to admit this too, I scarce know how." He admits it logically, but hardly knows what to make of it.

μενος τἀληθῆ λέγειν μηδέποτε τὰ αὐτὰ περὶ τῶν αὐτῶν λέγῃ, ἀλλ᾽ ὁδόν τε φράζων τὴν αὐτὴν τοτὲ μὲν πρὸς ἕω, τοτὲ δὲ πρὸς ἑσπέραν φράζῃ καὶ λογισμὸν[81] *ἀποφαινόμενος τὸν αὐτὸν τοτὲ μὲν πλείω, τοτὲ δ᾽ ἐλάττω ἀποφαίνηται, τί σοι δοκεῖ ὁ τοιοῦτος; Δῆλος νὴ Δί᾽ εἶναι, ὅτι ἃ ᾤετο εἰδέναι οὐκ οἶδεν.* 22. *Οἶσθα δέ τινας ἀνδραποδώδεις καλουμένους; Ἔγωγε. Πότερον διὰ σοφίαν, ἢ δι᾽ ἀμαθίαν; Δῆλον, ὅτι δι᾽ ἀμαθίαν. Ἆρ᾽ οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὀνόματος τούτου τυγχάνουσιν; Οὐ δῆτα. Ἀλλ᾽ ἆρα*[82] *διὰ τὴν τοῦ τεκταίνεσθαι; Οὐδὲ διὰ ταύτην. Ἀλλὰ διὰ τὴν τοῦ σκυτεύειν; Οὐδὲ δι᾽ ἓν τούτων, ἔφη, ἀλλὰ καὶ τοὐναντίον· οἱ γὰρ πλεῖστοι τῶν γε τὰ τοιαῦτα ἐπισταμένων ἀνδραποδώδεις εἰσίν. Ἆρ᾽ οὖν τῶν τὰ καλὰ καὶ ἀγαθὰ καὶ δίκαια μὴ εἰδότων τὸ ὄνομα τοῦτ᾽ ἐστίν; Ἔμοιγε δοκεῖ, ἔφη.* 23. *Οὐκοῦν δεῖ παντὶ τρόπῳ διατειναμένους φεύγειν, ὅπως μὴ ἀνδράποδα ὦμεν. Ἀλλά, νὴ τοὺς θεούς, ἔφη, ὦ Σώκρατες, πάνυ ὤμην φιλοσοφεῖν φιλοσοφίαν, δι᾽ ἧς ἂν μάλιστα ἐνόμιζον παιδευθῆναι τὰ προσήκοντα ἀνδρὶ καλοκἀγαθίας ὀρεγομένῳ· νῦν δὲ πῶς οἴει με ἀθύμως ἔχειν ὁρῶντα ἐμαυτὸν διὰ μὲν τὰ προπεπονημένα οὐδὲ τὸ ἐρωτώμενον ἀποκρίνεσθαι δυνάμενον ὑπὲρ ὧν μάλιστα*[83] *χρὴ εἰδέναι, ἄλλην δὲ ὁδὸν οὐδεμίαν ἔχοντα, ἣν ἂν πορευόμενος βελτίων γενοίμην;* 24. *Καὶ ὁ Σωκράτης· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, εἰς Δελφοὺς δὲ*[84] *ἤδη πώποτε ἀφίκου; Καὶ*

[81] **λογισμόν.** "Setting forth a calculation," i. e. giving the result of it.

[82] **Ἀλλ᾽ ἆρα.** This ἆρα is different in sense from the ἆρα above, used in questions. Here it draws an inference, "but *then*, —if not what has been already mentioned,—is it," &c.

[83] **ὑπὲρ ὧν μάλιστα.** Sc. *ὑπὲρ τούτων ἃ μάλιστα χρὴ εἰδέναι.* Breitenbach however makes it *ὑπὲρ τούτων ὑπὲρ ὧν χρὴ εἰδέναι ἀποκρίνασθαι.* For *ὑπέρ* in the sense of *περί* cf. I. i. 17, *ὑπὲρ τούτων παραγνῶναι.*

[84] **εἰς Δελφοὺς δέ.** The **δέ** is curious. **Καὶ . . . δέ** is common; cf. I. i. 3, *κἀκεῖνος δέ*, "and he moreover." Here **δέ** seems to refer to

δίς γε νὴ Δία, ἔφη. *Κατέμαθες οὖν πρὸς τῷ ναῷ που γεγραμμένον τὸ Γνῶθι σαυτόν; Ἔγωγε. Πότερον οὖν οὐδέν σοι τοῦ γράμματος ἐμέλησεν, ἢ προσέσχες τε καὶ ἐπεχείρησας σαυτὸν ἐπισκοπεῖν, ὅστις εἶης; Μὰ Δί' οὐ δῆτα, ἔφη· καὶ γὰρ δὴ πάνυ τοῦτό γε ᾤμην εἰδέναι· σχολῇ γὰρ ἂν ἄλλο τι ἤδειν, εἴγε μηδ' ἐμαυτὸν ἐγίγνωσκον.* 25. *Πότερα δέ σοι δοκεῖ γιγνώσκειν ἑαυτὸν ὅστις τοὔνομα τὸ ἑαυτοῦ μόνον οἶδεν, ἢ ὅστις, ὥσπερ οἱ τοὺς ἵππους ὠνούμενοι οὐ πρότερον οἴονται γιγνώσκειν ὃν ἂν βούλωνται γνῶναι, πρὶν ἂν ἐπισκέψωνται*[85], *πότερον εὐπειθής ἐστιν ἢ δυσπειθής, καὶ πότερον ἰσχυρός ἐστιν ἢ ἀσθενής, καὶ πότερον ταχὺς ἢ βραδύς, καὶ τἆλλα τὰ πρὸς τὴν τοῦ ἵππου χρείαν ἐπιτήδειά τε καὶ ἀνεπιτήδεια ὅπως ἔχει*[86], *οὕτως ὁ ἑαυτὸν ἐπισκεψάμενος, ὁποῖός ἐστι πρὸς τὴν ἀνθρωπίνην χρείαν, ἔγνωκε τὴν αὑτοῦ δύναμιν; Οὕτως ἔμοιγε δοκεῖ, ἔφη, ὁ μὴ εἰδὼς τὴν ἑαυτοῦ δύναμιν ἀγνοεῖν ἑαυτόν.* 26. *Ἐκεῖνο δὲ οὐ φανερόν, ἔφη, ὅτι διὰ μὲν τὸ εἰδέναι ἑαυτοὺς πλεῖστα ἀγαθὰ πάσχουσιν οἱ ἄνθρωποι, διὰ δὲ τὸ ἐψεῦσθαι ἑαυτῶν*[87] *πλεῖστα κακά; οἱ μὲν γὰρ εἰδότες*

ἀλλὴν ὁδὸν οὐδεμίαν ἔχοντα, as though the speaker had in his mind something like ἄλλην μὲν ὁδὸν οὐδεμίαν ἔχοις ἄν, εἰς Δελφοὺς δὲ ἀφίκου; This would be sufficiently expressed in English by emphasizing the name of the place: "have you ever been to *Delphi*?"

[85] *πρὶν ἂν ἐπισκέψωνται.* It is to be noticed that πρὶν ἄν with a subjunctive can only be used when the previous clause contains a negative, as here οὐ πρότερον, κ.τ.λ. I do not think there is any difference of meaning in such cases between πρὶν ἂν ἐπισκέψωνται and πρὶν ἐπισκέψασθαι. Cf. IV. iv. 9, οὐκ ἀκούσῃ πρὶν γ' ἂν αὐτὸς ἀποφήνῃ.

[86] *ὅπως ἔχει.* This is a continuation of the usual Greek idiom prevailing through this passage, viz. γνῶναι τὰ ἄλλα ὅπως ἔχει, instead of γνῶναι ὅπως τὰ ἄλλα ἔχει.

[87] *ἐψεῦσθαι ἑαυτῶν.* Cf. § 27 for the same construction. The sense is, "through their being deceived about themselves," forming a wrong estimate of their own powers. Perhaps the genitive is due to some general notion of missing or coming short (of any knowledge) of oneself. Cf. Soph. Ajax 807, ἔγνωκα φωτὸς ἠπατημένη, "cheated of the man." Such verbs (ἁμαρτάνειν, λείπεσ-

ἑαυτοὺς τά τε ἐπιτήδεια ἑαυτοῖς ἴσασι καὶ διαγιγνώσκουσιν[88] ἅ τε δύνανται καὶ ἃ μή· καὶ ἃ μὲν ἐπίστανται πράττοντες πορίζονταί τε ὧν δέονται καὶ εὖ πράττουσιν, ὧν δὲ μὴ ἐπίστανται ἀπεχόμενοι ἀναμάρτητοι γίγνονται καὶ διαφεύγουσι τὸ κακῶς πράττειν· διὰ τοῦτο δὲ καὶ τοὺς ἄλλους ἀνθρώπους δυνάμενοι δοκιμάζειν καὶ διὰ τῆς[89] τῶν ἄλλων χρείας τά τε ἀγαθὰ πορίζονται καὶ τὰ κακὰ φυλάττονται. 27. Οἱ δὲ μὴ εἰδότες, ἀλλὰ διεψευσμένοι τῆς ἑαυτῶν δυνάμεως πρός τε τοὺς ἄλλους ἀνθρώπους καὶ τἆλλα ἀνθρώπινα πράγματα ὁμοίως διάκεινται[90]· καὶ οὔτε ὧν δέονται ἴσασιν οὔτε ὅ,τι πράττουσιν οὔτε οἷς χρῶνται, ἀλλὰ πάντων τούτων διαμαρτάνοντες τῶν τε ἀγαθῶν ἀποτυγχάνουσι καὶ τοῖς κακοῖς περιπίπτουσι. 28. Καὶ οἱ μὲν εἰδότες ὅ,τι ποιοῦσιν, ἐπιτυγχάνοντες ὧν πράττουσιν, εὔδοξοί τε καὶ τίμιοι γίγνονται· καὶ οἵ τε ὅμοιοι τούτοις ἡδέως χρῶνται, οἵ τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι τούτους ὑπὲρ αὑτῶν βουλεύεσθαι καὶ προΐστασθαί γε ἑαυτῶν τούτους καὶ τὰς ἐλπίδας τῶν ἀγαθῶν ἐν τούτοις ἔχουσι καὶ διὰ πάντα ταῦτα πάντων μάλιστα τούτους ἀγαπῶσιν. 29. Οἱ δὲ μὴ εἰδότες ὅ,τι ποιοῦσι, κακῶς δὲ αἱρούμενοι καὶ

θαι, κ.τ.λ.) take a genitive. Why *they* do, is perhaps because they convey the idea of the negation of "taking hold of," or "seizing," to which a partitive genitive is usually annexed, as λάβεσθε τῶν γονάτων,—at which point explanation must cease.

[88] διαγιγνώσκουσιν. Διά is connected with δύο. The sense of διαγιγνώσκειν therefore is, "to know things a-two," as it were, when separated into two sets, and so to be able to distinguish one set from the other.

[89] καὶ διὰ τῆς. The καί is unusual, and not easy to understand. It seems to be "also." These men themselves, in their own persons,—by their judicious conduct,—secure good; as they are able to test not only themselves but others (καὶ τοὺς ἄλλους), they also (καί), by the use they make of these last, gain additional good.

[90] ὁμοίως διάκεινται. That is, "they are as wrong about others as about themselves." Below, οἱ ὅμοιοι is "people like themselves," as sensible, that is.

οἷς ἂν ἐπιχειρήσωσιν ἀποτυγχάνοντες οὐ μόνον ἐν αὐτοῖς τούτοις ζημιοῦνται[91] τε καὶ κολάζονται, ἀλλὰ καὶ ἀδοξοῦσι διὰ ταῦτα καὶ καταγέλαστοι γίγνονται καὶ καταφρονούμενοι καὶ ἀτιμαζόμενοι ζῶσιν· ὁρᾷς δὲ καὶ τῶν πόλεων ὅτι ὅσαι ἂν ἀγνοήσασαι τὴν ἑαυτῶν δύναμιν κρείττοσι πολεμήσωσιν, αἱ μὲν ἀνάστατοι γίγνονται, αἱ δ' ἐξ ἐλευθέρων δοῦλαι. 30. Καὶ ὁ Εὐθύδημος· Ὡς πάνυ μοι δοκοῦν[92], ἔφη, ὦ Σώκρατες, περὶ πολλοῦ ποιητέον εἶναι τὸ ἑαυτὸν γιγνώσκειν, οὕτως ἴσθι· ὁπόθεν δὲ χρὴ ἄρξασθαι ἐπισκοπεῖν ἑαυτόν, τοῦτο πρὸς σὲ ἀποβλέπω εἴ μοι ἐθελήσαις ἂν[93] ἐξηγήσασθαι. 31. Οὔκουν, ἔφη ὁ Σωκράτης, τὰ μὲν ἀγαθὰ καὶ τὰ κακὰ ὁποῖά ἐστι, πάντως που γιγνώσκεις; Νὴ Δί', ἔφη, εἰ γὰρ μηδὲ ταῦτα οἶδα, καὶ τῶν ἀνδραπόδων φαυλότερος ἂν εἴην. Ἴθι δή, ἔφη, καὶ ἐμοὶ ἐξήγησαι αὐτά. Ἀλλ' οὐ χαλεπόν, ἔφη· πρῶτον μὲν γὰρ αὐτὸ τὸ ὑγιαίνειν ἀγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακόν, ἔπειτα[94] τὰ αἴτια ἑκατέρου αὐτῶν, καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτηδεύματα, τὰ μὲν πρὸς τὸ ὑγιαίνειν φέροντα ἀγαθά, τὰ δὲ πρὸς τὸ νοσεῖν κακά. 32. Οὔκουν, ἔφη, καὶ τὸ ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν μὲν ἀγαθοῦ τινος

[91] ζημιοῦνται. "They suffer loss and correction." In κολάζειν there is the idea, not of inflicting pecuniary or other harm or loss (ζημιοῦν), but of chastisement with a view to improve the offender morally.

[92] Ὡς πάνυ μοι δοκοῦν. This depends on οὕτως ἴσθι. Διανοεῖσθαι ὡς διαλλαγησομένων (Plato, Repub. 381 C) is a common construction; and as εἰδέναι and all verbs of knowing take a participle in the accusative (or nominative), ἴσθι ὡς δοκοῦν seems a natural construction.

[93] εἰ . . ἐθελήσαις ἄν. Ἄν does not occur with εἰ in a clause expressing an hypothesis where εἰ means "if," in the sense of "supposing that." But here εἰ means "if," in the sense of "whether," and in that sense εἰ can have ἄν. Translate, "I look to you, to see whether or not you would be willing to explain this." So in Euripides, οὐκ οἶδα εἰ πείσαιμί σε ἄν, "I don't know whether I should be likely to persuade you." Below, πάντως που γιγνώσκεις is, "you know fully, no doubt" (που), or "if I mistake not." Cf. III. iii. 2.

[94] ἔπειτα. Cf. I. ii. 1.

αἴτια γίγνηται, ἀγαθὰ ἂν εἴη, ὅταν δὲ κακοῦ, κακά; Πότε δ' ἄν, ἔφη, τὸ μὲν ὑγιαίνειν κακοῦ αἴτιον γένοιτο, τὸ δὲ νοσεῖν ἀγαθοῦ; Ὅταν νὴ Δί', ἔφη, στρατείας τε αἰσχρᾶς καὶ ναυτιλίας βλαβερᾶς καὶ ἄλλων πολλῶν τοιούτων οἱ μὲν διὰ ῥώμην μετασχόντες ἀπόλωνται, οἱ δὲ δι' ἀσθένειαν ἀπολειφθέντες σωθῶσιν. Ἀληθῆ λέγεις· ἀλλ' ὁρᾷς, ἔφη, ὅτι καὶ τῶν ὠφελίμων οἱ μὲν διὰ ῥώμην μετέχουσιν, οἱ δὲ δι' ἀσθένειαν ἀπολείπονται. Ταῦτα οὖν, ἔφη, ποτὲ μὲν ὠφελοῦντα[95], ποτὲ δὲ βλάπτοντα μᾶλλον ἀγαθὰ ἢ κακά ἐστιν; 33. Οὐδὲν μὰ Δία φαίνεται κατά γε τοῦτον τὸν λόγον. Ἀλλ' ἥ γέ τοι σοφία, ὦ Σώκρατες, ἀναμφισβητήτως ἀγαθόν ἐστιν· ποῖον γὰρ ἄν τις πρᾶγμα οὐ βέλτιον πράττοι σόφος ὢν ἢ ἀμαθής; Τί δαί; τὸν Δαίδαλον, ἔφη, οὐκ ἀκήκοας, ὅτι ληφθεὶς ὑπὸ Μίνω διὰ τὴν σοφίαν ἠναγκάζετο ἐκείνῳ δουλεύειν καὶ τῆς τε πατρίδος ἅμα καὶ τῆς ἐλευθερίας ἐστερήθη καὶ ἐπιχειρῶν ἀποδιδράσκειν μετὰ τοῦ υἱοῦ τόν τε παῖδα ἀπώλεσε καὶ αὐτὸς οὐκ ἠδυνήθη σωθῆναι, ἀλλ' ἀπενεχθεὶς εἰς τοὺς βαρβάρους πάλιν ἐκεῖ ἐδούλευεν; Λέγεται νὴ Δί', ἔφη, ταῦτα. Τὰ δὲ Παλαμήδους οὐκ ἀκήκοας πάθη; τοῦτον γὰρ δὴ πάντες ὑμνοῦσιν, ὡς διὰ σοφίαν φθονηθεὶς ὑπὸ τοῦ Ὀδυσσέως ἀπόλλυται. Λέγεται καὶ ταῦτα, ἔφη. Ἄλλους δὲ πόσους οἴει διὰ σοφίαν ἀναρπάστους πρὸς βασιλέα[96] γεγονέναι καὶ ἐκεῖ δουλεύειν; 34. Κινδυνεύει, ἔφη, ὦ Σώκρατες, ἀναμφιλογώτατον ἀγαθὸν εἶναι τὸ εὐδαιμονεῖν. Εἴγε μή τις αὐτό, ἔφη, ὦ Εὐθύδημε, ἐξ ἀμφι-

[95] *ποτὲ μὲν ὠφελοῦντα.* "If they sometimes do good." If the things mentioned do harm sometimes, they have no more right to be called good than bad. In *οὐδὲν φαίνεται* the full construction is *οὐδὲν μᾶλλον φαίνεται ἀγαθὰ ἢ κακά.*

[96] *πρὸς βασιλέα.* The Persian king is meant. Cf. III. v. 26. As he was *the* king in the eyes of the Greeks, the article could be dispensed with, as in such words as *ἥλιος, γῆ, κ.τ.λ.*, where there could be no ambiguity from its absence.

λόγων ἀγαθῶν συντιθείη. Τί δ' ἄν, ἔφη, τῶν εὐδαιμονικῶν ἀμφίλογον εἴη; Οὐδέν, ἔφη, εἴγε μὴ προσθήσομεν αὐτῷ κάλλος ἢ ἰσχὺν ἢ πλοῦτον ἢ δόξαν ἢ καί τι ἄλλο τῶν τοιούτων. Ἀλλὰ νὴ Δία προσθήσομεν, ἔφη· πῶς γὰρ ἄν τις ἄνευ τούτων εὐδαιμονοίη; 35. Νὴ Δί', ἔφη, προσθήσομεν ἄρα ἐξ ὧν πολλὰ καὶ χαλεπὰ συμβαίνει τοῖς ἀνθρώποις· πολλοὶ μὲν γὰρ διὰ τὸ κάλλος ὑπὸ τῶν ἐπὶ τοῖς ὡραίοις παρακεκινηκότων[97] διαφθείρονται, πολλοὶ δὲ διὰ τὴν ἰσχὺν μείζοσιν ἔργοις ἐπιχειροῦντες οὐ μικροῖς κακοῖς περιπίπτουσι, πολλοὶ δὲ διὰ τὸν πλοῦτον διαθρυπτόμενοί τε καὶ ἐπιβουλευόμενοι ἀπόλλυνται, πολλοὶ δὲ διὰ δόξαν καὶ πολιτικὴν δύναμιν μεγάλα κακὰ πεπόνθασιν. 36. Ἀλλὰ μήν, ἔφη, εἴγε μηδὲ τὸ εὐδαιμονεῖν ἐπαινῶν ὀρθῶς λέγω, ὁμολογῶ μηδὲ ὅ,τι πρὸς τοὺς θεοὺς εὔχεσθαι χρὴ εἰδέναι. Ἀλλὰ ταῦτα μέν, ἔφη ὁ Σωκράτης, ἴσως διὰ τὸ σφόδρα πιστεύειν εἰδέναι οὐδ' ἔσκεψαι· ἐπεὶ δὲ πόλεως δημοκρατουμένης παρασκευάζῃ προεστάναι, δῆλον, ὅτι δημοκρατίαν γε οἶσθα, τί ἐστι. Πάντως δήπου, ἔφη. 37. Δοκεῖ οὖν σοι δυνατὸν εἶναι δημοκρατίαν εἰδέναι μὴ εἰδότα δῆμον; Μὰ Δί' οὐκ ἔμοιγε. Καὶ τί νομίζεις δῆμον εἶναι; Τοὺς πένητας τῶν πολιτῶν ἔγωγε. Καὶ τοὺς πένητας ἄρα οἶσθα; Πῶς γὰρ οὔ; Ἆρ' οὖν καὶ τοὺς πλουσίους οἶσθα; Οὐδέν γε ἧττον ἢ καὶ τοὺς πένητας. Ποίους δὲ πένητας καὶ ποίους πλουσίους καλεῖς; Τοὺς μέν, οἶμαι, μὴ ἱκανὰ ἔχοντας εἰς ἃ δεῖ τελεῖν[98] πένητας, τοὺς δὲ πλείω τῶν ἱκανῶν πλουσίους. 38. Καταμεμάθηκας οὖν, ὅτι ἐνίοις

[97] παρακεκινηκότων. Παρακινεῖν (used intransitively) is "to be moved aside, away from the right point." Cf. παρακούειν, παραληρεῖν, and similar compounds. Thence it means "to be frenzied." So Plato, Phædr. 249 D.

[98] τελεῖν. "To pay for what they want," lit. "to spend money on the objects on which it is necessary to spend it," that is, on the necessaries of life.

μὲν πάνυ ὀλίγα ἔχουσιν οὐ μόνον ἀρκεῖ ταῦτα, ἀλλὰ καὶ περιποιοῦνται ἀπ' αὐτῶν[99], ἐνίοις δὲ πάνυ πολλὰ οὐχ ἱκανά ἐστι; Καὶ νὴ Δί'[100], ἔφη ὁ Εὐθύδημος, ὀρθῶς γάρ με ἀναμιμνήσκεις, οἶδα γὰρ καὶ τυράννους τινάς, οἳ δι' ἔνδειαν, ὥσπερ οἱ ἀπορώτατοι, ἀναγκάζονται ἀδικεῖν. 39. Οὔκουν, ἔφη ὁ Σωκράτης, εἴγε ταῦτα οὕτως ἔχει, τοὺς μὲν τυράννους εἰς τὸν δῆμον θήσομεν, τοὺς δὲ ὀλίγα κεκτημένους, ἐὰν οἰκονομικοὶ ὦσιν, εἰς τοὺς πλουσίους; καὶ ὁ Εὐθύδημος ἔφη· Ἀναγκάζει με καὶ ταῦτα ὁμολογεῖν δηλονότι ἡ ἐμὴ φαυλότης· καὶ φροντίζω, μὴ κράτιστον ᾖ μοι σιγᾶν· κινδυνεύω γὰρ ἁπλῶς οὐδὲν εἰδέναι.

Καὶ πάνυ ἀθύμως ἔχων ἀπῆλθε καὶ καταφρονήσας ἑαυτοῦ καὶ νομίσας τῷ ὄντι ἀνδράποδον εἶναι. 40. Πολλοὶ μὲν οὖν τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους οὐκέτι αὐτῷ προσῄεσαν, οὓς καὶ[1] βλακωτέρους ἐνόμιζεν, ὁ δὲ Εὐθύδημος ὑπέλαβεν οὐκ ἂν ἄλλως ἀνὴρ ἀξιόλογος γενέσθαι, εἰ μὴ ὅ,τι μάλιστα Σωκράτει συνείη· καὶ οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μή τι ἀναγκαῖον εἴη· ἔνια δὲ καὶ ἐμιμεῖτο ὧν ἐκεῖνος ἐπετήδευεν· ὁ δὲ ὡς ἔγνω αὐτὸν οὕτως ἔχοντα, Ἥκιστα μὲν διετάραττεν, ἁπλούστατα δὲ καὶ σαφέστατα ἐξηγεῖτο ἅ τε ἐνόμιζεν[2] εἰδέναι δεῖν καὶ ἐπιτηδεύειν κράτιστα εἶναι.

[99] περιποιοῦνται ἀπ' αὐτῶν. "They make gain out of them;" they have little, and yet they save out of it. In περιποιεῖν the preposition has the same force as in περιεῖναι, "to be over and above;" so that the meaning is, "to make a surplus," "to gain."

[100] Καὶ νὴ Δί'. "Certainly,—for you remind me rightly—for I know." Here ὀρθῶς γάρ, κ.τ.λ. is parenthetic.

[1] οὓς καί. Either καί merely follows the relative in the sense of "also," in the mechanical way already spoken of (cf. note on p. 25), or it qualifies βλακωτέρους in the sense of "absolutely stupid to a considerable extent."

[2] ἅ τε ἐνόμιζεν. Sc. ἅ τε ἐνόμιζεν δεῖν εἰδέναι καὶ ἃ ἐνόμιζεν κράτιστα εἶναι ἐπιτηδεύειν: but no doubt εἰδέναι τε δεῖν would be the more natural arrangement. Cf. III. v. 3.

CHAPTER III.

1. *Τὸ μὲν οὖν λεκτικοὺς καὶ πρακτικοὺς καὶ μηχανικοὺς γίγνεσθαι τοὺς συνόντας οὐκ ἔσπευδεν, ἀλλὰ πρότερον τούτων ᾤετο χρῆναι σωφροσύνην αὐτοῖς ἐγγενέσθαι· τοὺς γὰρ ἄνευ τοῦ σωφρονεῖν ταῦτα δυναμένους ἀδικωτέρους τε καὶ δυνατωτέρους κακουργεῖν ἐνόμιζεν εἶναι.* 2. *Πρῶτον μὲν δὴ περὶ θεοὺς ἐπειρᾶτο σώφρονας ποιεῖν τοὺς συνόντας.* Ἄλλοι μὲν οὖν αὐτῷ *πρὸς ἄλλους οὕτως ὁμιλοῦντι παραγενόμενοι διηγοῦντο, ἐγὼ δέ, ὅτε πρὸς Εὐθύδημον τοιάδε διελέγετο, παρεγενόμην.* 3. *Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἤδη ποτέ σοι ἐπῆλθεν ἐνθυμηθῆναι, ὡς ἐπιμελῶς οἱ θεοὶ ὧν οἱ ἄνθρωποι δέονται κατεσκευάκασι; καὶ ὅς· Μὰ τὸν Δί', ἔφη, οὐκ ἔμοιγε.* Ἀλλ' οἶσθά γ', *ἔφη, ὅτι πρῶτον μὲν*[3] *φωτὸς δεόμεθα, ὃ ἡμῖν οἱ θεοὶ παρέχουσιν; Νὴ Δί', ἔφη, ὅ γ' εἰ μὴ εἴχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν ἕνεκά γε*[4] *τῶν ἡμετέρων ὀφθαλμῶν.* Ἀλλὰ μὴν καὶ *ἀναπαύσεώς γε δεομένοις ἡμῖν νύκτα παρέχουσι κάλλιστον ἀναπαυτήριον. Πάνυ γ', ἔφη, καὶ τοῦτο χάριτος ἄξιον.* 4. *Οὔκουν καί, ἐπειδὴ ὁ μὲν ἥλιος φωτεινὸς ὢν τάς τε ὥρας*[5] *τῆς ἡμέρας ἡμῖν καὶ τἆλλα πάντα σαφηνίζει, ἡ δὲ νὺξ διὰ τὸ σκοτεινὴ εἶναι ἀσαφεστέρα ἐστίν, ἄστρα ἐν τῇ νυκτὶ ἀνέφηναν, ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει, καὶ διὰ τοῦτο πολλὰ ὧν δεόμεθα πράττομεν;* Ἔστι ταῦτα, *ἔφη.* Ἀλλὰ μὴν ἥ γε σελήνη *οὐ μόνον τῆς νυκτός, ἀλλὰ καὶ τοῦ μηνὸς τὰ μέρη*

[3] *πρῶτον μέν.* To this corresponds *ἀλλὰ μὴν καί, κ.τ.λ.*, instead of *ἔπειτα δέ.*

[4] *ἕνεκά γε.* "As far as our eyes are concerned." Cf. Plato, Repub. 329 B, *τὰ αὐτὰ ἐπεπόνθη ἕνεκά γε γήρως.* The meaning is, that if our eyes were the only causes of sight, we should be blind; besides eyes we must have light to correspond.

[5] *τάς τε ὥρας.* Not the *hours* of the day, but its various divisions, such as dawn, midday, &c. In this sentence *καί* is joined to *ἀνέφηναν.*

φανερὰ ἡμῖν ποιεῖ. Πάνυ μὲν οὖν, ἔφη. 5. Τὸ δ', ἐπεὶ τροφῆς δεόμεθα, ταύτην ἡμῖν ἐκ τῆς γῆς ἀναδιδόναι[6] καὶ ὥρας ἁρμοττούσας πρὸς τοῦτο παρέχειν, αἳ ἡμῖν οὐ μόνον ὧν δεόμεθα πολλὰ καὶ παντοῖα παρασκευάζουσιν, ἀλλὰ καὶ οἷς εὐφραινόμεθα; Πάνυ, ἔφη, καὶ ταῦτα φιλάνθρωπα. 6. Τὸ δὲ καὶ ὕδωρ ἡμῖν παρέχειν οὕτω πολλοῦ ἄξιον, ὥστε καὶ φυτεύειν τε καὶ συναύξειν τῇ γῇ καὶ ταῖς ὥραις πάντα τὰ χρήσιμα ἡμῖν, συντρέφειν δὲ καὶ αὐτοὺς ἡμᾶς καὶ μιγνύμενον πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκατεργαστότερά τε καὶ ὠφελιμώτερα καὶ ἡδίω ποιεῖν αὐτὰ καί, ἐπειδὴ πλείστου δεόμεθα τούτου, ἀφθονέστατον αὐτὸ παρέχειν ἡμῖν; Καὶ τοῦτο, ἔφη, προνοητικόν. 7. Τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν, ἐπίκουρον μὲν ψύχους, ἐπίκουρον δὲ σκότους, συνεργὸν δὲ πρὸς πᾶσαν τέχνην καὶ πάντα, ὅσα ὠφελείας ἕνεκα ἄνθρωποι κατασκευάζονται; ὡς γὰρ συνελόντι[7] εἰπεῖν, οὐδὲν ἀξιόλογον ἄνευ πυρὸς ἄνθρωποι τῶν πρὸς τὸν βίον χρησίμων κατασκευάζονται. Ὑπερβάλλει, ἔφη, καὶ τοῦτο φιλανθρωπίᾳ. [Τὸ δὲ καὶ ἀέρα ἡμῖν ἀφθόνως οὕτω πανταχοῦ διαχῦσαι, οὐ μόνον πρόμαχον· καὶ σύντροφον ζωῆς, ἀλλὰ καὶ πελάγη περᾶν δι' αὐτοῦ καὶ τὰ ἐπιτήδεια ἄλλους ἀλλαχόθι καὶ ἐν ἀλλοδαπῇ στελλομένους πορίζεσθαι, πῶς οὐχ ὑπὲρ λόγον; Ἀνέκφραστον.] 8. Τὸ δὲ τὸν ἥλιον, ἐπειδὰν ἐν χειμῶνι[8] τράπηται, προσιέναι τὰ

[6] Τὸ δ' . . ἀναδιδόναι. Sc. τοὺς θεούς. If the construction were complete, it would be τὸ δὲ τοὺς θεοὺς ἀναδιδόναι . . . . τί τοῦτό σοι δοκεῖ εἶναι; Below, ὥστε καὶ φυτεύειν is "as to go the length of both producing." And in the same sentence καὶ αὐτοὺς ἡμᾶς is, "ourselves as well" (as τὰ χρήσιμα).

[7] ὡς γὰρ συνελόντι. Cf. III. viii. 10. Below, ἀλλαχόθι καὶ ἐν ἀλλοδαπῇ follows πορίζεσθαι, not στελλομένους, which would require ἀλλαχόσε and εἰς ἀλλοδαπήν. Here στελλομένους is used absolutely, "by making voyages." There can be very little doubt that all this passage from τὸ δὲ καὶ ἀέρα to ἀνέκφραστον, is an interpolation, judging from the style, and its absence from all the MSS. but one.

[8] ἐπειδὰν ἐν χειμῶνι. "After

μὲν ἀδρύνοντα, τὰ δὲ ξηραίνοντα, ὧν καιρὸς διελήλυθεν, καὶ ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ' ἀποτρέπεσθαι φυλαττόμενον, μή τι ἡμᾶς μᾶλλον τοῦ δέοντος θερμαίνων βλάψῃ, καὶ ὅταν αὖ πάλιν ἀπιὼν γένηται ἔνθα καὶ ἡμῖν δῆλόν ἐστιν, ὅτι, εἰ προσωτέρω ἄπεισιν, ἀποπαγησόμεθα ὑπὸ τοῦ ψύχους, πάλιν αὖ τρέπεσθαι καὶ προσχωρεῖν καὶ ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφεσθαι, ἔνθα ὢν μάλιστα ἡμᾶς ὠφελοίη[9]; Νὴ τὸν Δί', ἔφη, καὶ ταῦτα παντάπασιν ἔοικεν ἀνθρώπων ἕνεκα γιγνόμενα. 9. Τὸ δ' αὖ, ἐπειδὴ καὶ τοῦτο φανερόν, ὅτι οὐκ ἂν ὑπενέγκαιμεν οὔτε τὸ καῦμα οὔτε τὸ ψῦχος, εἰ ἐξαπίνης γίγνοιτο, οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον, οὕτω δὲ κατὰ μικρὸν ἀπιέναι, ὥστε λανθάνειν ἡμᾶς εἰς ἑκάτερα τὰ ἰσχυρότατα καθισταμένους; Ἐγὼ μέν, ἔφη ὁ Εὐθύδημος, ἤδη τοῦτο σκοπῶ, εἰ ἄρα τί ἐστι[10] τοῖς θεοῖς ἔργον ἢ ἀνθρώπους θεραπεύειν, ἐκεῖνο δὲ μόνον ἐμποδίζει με, ὅτι καὶ τἆλλα ζῶα τούτων μετέχει. 10. Οὐ γὰρ καὶ τοῦτ',

it has once turned during winter," "after it has passed the winter solstice." It is assumed here that the sun is nearer the earth in summer than in winter, which, of course, is just the opposite of the real fact, the greater heat of summer being due to other reasons.

[9] *ὠφελοίη*. The absence of *ἄν* is to be noticed. The same omission of the particle occurs elsewhere. Plato, Euthyd. 296 E, *τὰ μὲν γὰρ ἄλλα οὐκ ἔχω πῶς ἀμφισβητοίην*. Kühner also quotes Cyrop. I. iv. 14, *ἄφες τοὺς κατ' ἐμὲ διαγωνίζεσθαι ὅπως ἕκαστος κράτιστα δύναιτο*. It will be seen, that in all these examples the clause begins with a relative (for *πῶς* might be *ὅπως*). I don't know whether the optative might be used to express that the matter is put forward rather as the thought of the subject of the verb than as a simple fact. Could, in the text, the meaning be, "where he thought he could benefit us most?" a sort of divine providence being attributed to the sun? If so, Stallbaum would be right in saying that, in the passage from the Euthydemus, *ἄν* wants inserting, for the sense could hardly be the one suggested.

[10] *εἰ ἄρα τί ἐστι*. "Whether really the Gods have any thing to do but look after men." *Ἄρα* is used in its usual sense of drawing an inference; if the Gods show such consideration for men, it follows apparently that they have no other occupation.

ἔφη ὁ Σωκράτης, φανερόν, ὅτι καὶ ταῦτα ἀνθρωπων ἕνεκα γίγνεταί τε καὶ ἀνατρέφεται; τί γὰρ ἄλλο ζῶον αἰγῶν τε καὶ οἰῶν καὶ ἵππων καὶ βοῶν καὶ ὄνων καὶ τῶν ἄλλων ζώων τοσαῦτα ἀγαθὰ ἀπολαύει, ὅσα ἄνθρωποι; ἐμοὶ μὲν γὰρ δοκεῖ πλείω τῶν φυτῶν[11]· τρέφονται γοῦν καὶ χρηματίζονται οὐδὲν ἧττον ἀπὸ τούτων[12] ἢ ἀπ' ἐκείνων· πολὺ δὲ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφὴν οὐ χρῶνται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι ζῶσι· πάντες δὲ τιθασσεύοντες καὶ δαμάζοντες τὰ χρήσιμα τῶν ζώων εἴς τε πόλεμον καὶ εἰς ἄλλα πολλὰ συνεργοῖς χρῶνται. Ὁμογνωμονῶ σοι καὶ τοῦτ', ἔφη· ὁρῶ γὰρ αὐτῶν καὶ τὰ πολὺ ἰσχυρότερα ἡμῶν οὕτως ὑποχείρια γιγνόμενα τοῖς ἀνθρώποις, ὥστε χρῆσθαι αὐτοῖς ὅ,τι ἂν βούλωνται. 11. Τὸ δ', ἐπειδὴ πολλὰ μὲν καλὰ καὶ ὠφέλιμα, διαφέροντα δὲ ἀλλήλων ἐστί, προσθεῖναι[13] τοῖς ἀνθρώποις αἰσθήσεις ἁρμοττούσας πρὸς ἕκαστα, δι' ὧν ἀπολαύομεν πάντων τῶν ἀγαθῶν· τὸ δὲ καὶ λογισμὸν ἡμῖν ἐμφῦσαι, ᾧ περὶ ὧν αἰσθανόμεθα λογιζόμενοί τε καὶ μνημονεύοντες καταμανθάνομεν, ὅπῃ ἕκαστα συμφέρει, καὶ πολλὰ μηχανώμεθα, δι' ὧν τῶν τε ἀγαθῶν ἀπολαύομεν καὶ τὰ κακὰ ἀλεξόμεθα· 12.

[11] πλείω τῶν φυτῶν. "More benefits (from them) than (from) plants." This is, if the text is sound, a brief form, instead of πλείω ἢ (ἀπολαύουσι) τῶν φυτῶν. With comparatives there are often instances of compression, cf. III. xi. 5, κρεῖττον οἴων φίλων ἀγέλην κεκτῆσθαι, sc. ἢ ἀγέλην οἴων. Cf. also Thucyd. vi. 16, ἐμοὶ μᾶλλον ἐτέρων προσήκει, sc. ἢ ἑτέροις. The commentators compare De Repub. Laced. ix. 1, εὕροι ἂν μείους ἀποθνήσκοντας, τῶν ἀποχωρεῖν αἱρουμένων, sc. ἢ τῶν, κ.τ.λ., "fewer die than of those who," &c.

[12] ἀπὸ τούτων. "From animals than plants," where τούτων refers to animals, although plants have been mentioned last, because *they*, and not plants, are the principal subject in the passage. Below, after βούλωνται supply χρῆσθαι, so that ὅτι is really a cognate accusative, "with whatever use they want to use them."

[13] Τὸ δ' . . . προσθεῖναι. See above on § 5, under τὸ ἀναδιδόναι.

τὸ δὲ καὶ ἑρμηνείαν δοῦναι, δι' ἧς πάντων τῶν ἀγαθῶν μεταδίδομέν τε ἀλλήλοις διδάσκοντες καὶ κοινωνοῦμεν καὶ νόμους τιθέμεθα καὶ πολιτευόμεθα; Παντάπασιν ἐοίκασιν, ὦ Σώκρατες, οἱ θεοὶ πολλὴν τῶν ἀνθρώπων ἐπιμέλειαν ποιεῖσθαι. Τὸ δὲ καί, εἰ ἀδυνατοῦμεν τὰ συμφέροντα προνοεῖσθαι ὑπὲρ τῶν μελλόντων, ταύτῃ αὐτοὺς ἡμῖν συνεργεῖν, διὰ μαντικῆς τοῖς πυνθανομένοις φράζοντας τὰ ἀποβησόμενα καὶ διδάσκοντας, ᾗ ἂν ἄριστα γίγνοιντο[14]; Σοὶ δ', ἔφη, ὦ Σώκρατες, ἐοίκασιν ἔτι φιλικώτερον ἢ τοῖς ἄλλοις χρῆσθαι, εἴ γε μηδὲ ἐπερωτώμενοι ὑπό σου προσημαίνουσί σοι ἅ τε χρὴ ποιεῖν καὶ ἃ μή. 13. Ὅτι δέ γε ἀληθῆ[15] λέγω, καὶ σὺ γνώσῃ, ἂν μὴ ἀναμένῃς, ἕως ἂν τὰς μορφὰς τῶν θεῶν ἴδῃς, ἀλλ' ἐξαρκῇ σοι τὰ ἔργα αὐτῶν ὁρῶντι σέβεσθαι καὶ τιμᾶν τοὺς θεούς. Ἐννόει δέ, ὅτι καὶ αὐτοὶ οἱ θεοὶ οὕτως ὑποδεικνύουσιν· οἵ τε γὰρ ἄλλοι ἡμῖν τἀγαθὰ διδόντες οὐδὲν τούτων εἰς τοὐμφανὲς ἰόντες διδόασι, καὶ ὁ τὸν ὅλον κόσμον συντάττων τε καὶ συνέχων, ἐν ᾧ πάντα καλὰ καὶ ἀγαθά ἐστι, καὶ ἀεὶ μὲν χρωμένοις ἀτριβῆ τε καὶ ὑγιᾶ καὶ ἀγήρατα παρέχων, θᾶττον δὲ νοήματος ἀναμαρτήτως ὑπηρετοῦντα, οὗτος τὰ μέγιστα μὲν πράττων ὁρᾶται, τάδε δὲ οἰκονομῶν ἀόρατος ἡμῖν ἐστιν. 14. Ἐννόει δ', ὅτι καὶ ὁ πᾶσι

[14] *γίγνοιντο.* The plural after a neuter is not usual. Perhaps it was not so much the mere words (*τὰ ἀποβησόμενα*) as the idea of distinct plurality, raised by the notion of results happening continually, that influenced the writer.

[15] *Ὅτι δέ γε ἀληθῆ.* Socrates takes up the subject interrupted by the remark, *σοὶ δ', ἔφη, ὦ Σώκρατες*, and proceeds as follows: "That I am right when I say the Gods keep us by augury you will admit, unless you insist on ocular demonstration, and want to *see* the Gods so employed. But their usual conduct hints that you must not expect to see them: we do not see them in the discharge of their other functions, nor does the creator and ruler of the world allow himself to be visible; but his working is known by its results. So we may be sure that the Gods keep us by augury, although we do not see them."

φανερὸς δοκῶν εἶναι ἥλιος οὐκ ἐπιτρέπει τοῖς ἀνθρώποις ἑαυτὸν ἀκριβῶς ὁρᾶν, ἀλλ', ἐάν τις αὐτὸν ἀναιδῶς ἐγχειρῇ θεᾶσθαι, τὴν ὄψιν ἀφαιρεῖται. Καὶ τοὺς ὑπηρέτας δὲ τῶν θεῶν εὑρήσεις ἀφανεῖς ὄντας· κεραυνός τε γὰρ ὅτι μὲν ἄνωθεν ἀφίεται, δῆλον, καὶ ὅτι οἷς ἂν ἐντύχῃ πάντων κρατεῖ, ὁρᾶται δ' οὔτ' ἐπιὼν οὔτε κατασκήψας οὔτε ἀπιών· καὶ ἄνεμοι αὐτοὶ μὲν οὐχ ὁρῶνται, ἃ δὲ ποιοῦσι φανερὰ ἡμῖν ἐστι, καὶ προσιόντων αὐτῶν αἰσθανόμεθα. Ἀλλὰ μὴν καὶ ἀνθρώπου γε ψυχή, ἥ, εἴπερ τι καὶ ἄλλο τῶν ἀνθρωπίνων, τοῦ θείου μετέχει, ὅτι μὲν βασιλεύει ἐν ἡμῖν, φανερόν, ὁρᾶται δὲ οὐδ' αὐτή[16]. Ἃ χρὴ κατανοοῦντα μὴ καταφρονεῖν τῶν ἀοράτων, ἀλλ' ἐκ τῶν γιγνομένων τὴν δύναμιν αὐτῶν καταμανθάνοντα τιμᾶν τὸ δαιμόνιον. 15. Ἐγὼ μέν, ὦ Σώκρατες, ἔφη ὁ Εὐθύδημος, ὅτι μὲν οὐδὲ μικρὸν ἀμελήσω τοῦ δαιμονίου, σαφῶς οἶδα, ἐκεῖνο δὲ ἀθυμῶ[17], ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἷς ποτε ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι. 16. Ἀλλὰ μὴ τοῦτο ἀθύμει, ἔφη, ὦ Εὐθύδημε· ὁρᾷς γάρ, ὅτι ὁ ἐν Δελφοῖς θεός, ὅταν τις αὐτὸν ἐπερωτᾷ, πῶς ἂν τοῖς θεοῖς χαρίζοιτο, ἀποκρίνεται· Νόμῳ πόλεως· νόμος δὲ δήπου πανταχοῦ ἐστι κατὰ δύναμιν ἱεροῖς θεοὺς ἀρέσκεσθαι· πῶς οὖν ἄν τις κάλλιον καὶ εὐσεβέστερον τιμῴη θεούς, ἢ ὡς αὐτοὶ κελεύουσιν, οὕτω ποιῶν; 17. ἀλλὰ χρὴ τῆς μὲν δυνάμεως[18] μηδὲν ὑφίεσθαι·

[16] ὁρᾶται δὲ οὐδ' αὐτή. "But itself (as distinguished from its results, ὅτι βασιλεύει, φανερόν) is not even visible" (much less fathomable).

[17] ἐκεῖνο δὲ ἀθυμῶ. Not "I am perplexed *about* this," but "my perplexity is this;" so that ἐκεῖνο is a cognate accusative after ἀθυμῶ, replacing τήνδε τὴν ἀθυμίαν.

[18] τῆς μὲν δυνάμεως. The sentence is never complete; but after the parenthesis, ὅταν γάρ, the first clause is repeated in a different form, χρὴ οὖν μηδὲν ἐλλείποντα τιμᾶν ("if one never neglects honouring") θαῤῥεῖν τε, κ.τ.λ. If the sentence had been finished as it began, it would have run, ταῦτα δὲ ποιοῦντα θαῤῥεῖν τε, κ.τ.λ.

ὅταν γάρ τις τοῦτο ποιῇ, φανερὸς δήπου ἐστὶ τότε οὐ τιμῶν θεούς· χρὴ οὖν μηδὲν ἐλλείποντα κατὰ δύναμιν τιμᾶν τοὺς θεοὺς θαῤῥεῖν τε καὶ ἐλπίζειν τὰ μέγιστα ἀγαθά· οὐ γὰρ παρ' ἄλλων[19] γ' ἄν τις μείζω ἐλπίζων σωφρονοίη ἢ παρὰ τῶν τὰ μέγιστα ὠφελεῖν δυναμένων, οὐδ' ἂν ἄλλως μᾶλλον, ἢ εἰ τούτοις ἀρέσκοι· ἀρέσκοι δὲ πῶς ἂν μᾶλλον, ἢ εἰ ὡς μάλιστα πείθοιτο αὐτοῖς; 18. Τοιαῦτα μὲν δὴ λέγων τε καὶ αὐτὸς ποιῶν εὐσεβεστέρους τε καὶ σωφρονεστέρους τοὺς συνόντας παρεσκεύαζεν.

CHAPTER IV.

1. Ἀλλὰ μὴν καὶ περὶ τοῦ δικαίου γε οὐκ ἀπεκρύπτετο ἣν εἶχε γνώμην, ἀλλὰ καὶ ἔργῳ ἀπεδείκνυτο, ἰδίᾳ τε πᾶσι νομίμως τε καὶ ὠφελίμως χρώμενος καὶ κοινῇ ἄρχουσί τε[20] ἃ οἱ νόμοι προστάττοιεν πειθόμενος καὶ κατὰ πόλιν καὶ ἐν ταῖς στρατείαις οὕτως, ὥστε διάδηλος εἶναι παρὰ τοὺς ἄλλους εὐτακτῶν, 2. καὶ ὅτε ἐν ταῖς ἐκκλησίαις ἐπιστάτης γενόμενος οὐκ ἐπέτρεψε τῷ δήμῳ παρὰ τοὺς νόμους ψηφίσασθαι, ἀλλὰ σὺν τοῖς νόμοις ἠναντιώθη τοιαύτῃ ὁρμῇ τοῦ δήμου, ἣν οὐκ ἂν οἶμαι ἄλλον οὐδένα ἄνθρωπον ὑπομεῖναι· 3. καὶ ὅτε οἱ τριάκοντα προσέταττον αὐτῷ παρὰ τοὺς νόμους τι, οὐκ ἐπείθετο· τοῖς τε γὰρ νέοις ἀπαγορευόντων αὐτῶν μὴ διαλέγεσθαι καὶ προσταξάντων ἐκείνῳ τε καὶ ἄλλοις

[19] οὐ γὰρ παρ' ἄλλων. Sc. οὐ σωφρονοίη ἐλπίζων (εἰ ἐλπίζοι) μείζω παρ' ἄλλων. Below, with οὐδ' ἂν ἄλλως, the construction is οὐδ' ἂν σωφρονοίη ἐλπίζων ἄλλως ἢ εἰ, κ.τ.λ.

[20] ἄρχουσί τε. To this corresponds καὶ ὅτε . . . οὐκ ἐπέτρεψε. The strictly accurate form of the sentence would have been ἄρχουσί τε πειθόμενος καὶ οὐκ ἐπιτρέψας. Below, παρὰ τοὺς ἄλλους is "beyond all others." Cf. I. iv. 11, παρὰ τὰ ἄλλα ζῷα ὥσπερ θεοὶ βιοτεύουσι.

τισὶ τῶν πολιτῶν ἀγαγεῖν τινα[21] ἐπὶ θανάτῳ, μόνος οὐκ ἐπείσθη διὰ τὸ παρὰ τοὺς νόμους αὐτῷ προστάττεσθαι· 4. καὶ ὅτε τὴν ὑπὸ Μελήτου[22] γραφὴν ἔφευγε, τῶν ἄλλων εἰωθότων ἐν τοῖς δικαστηρίοις πρὸς χάριν τε τοῖς δικασταῖς διαλέγεσθαι καὶ κολακεύειν καὶ δεῖσθαι παρὰ τοὺς νόμους, καὶ διὰ τὰ τοιαῦτα πολλῶν πολλάκις ὑπὸ τῶν δικαστῶν ἀφιεμένων, ἐκεῖνος οὐδὲν ἠθέλησε τῶν εἰωθότων ἐν τῷ δικαστηρίῳ παρὰ τοὺς νόμους ποιῆσαι, ἀλλὰ ῥᾳδίως ἂν ἀφεθεὶς[23] ὑπὸ τῶν δικαστῶν, εἰ καὶ μετρίως τι τούτων ἐποίησε, προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν. 5. Καὶ ἔλεγε δὲ οὕτως καὶ πρὸς ἄλλους μὲν πολλάκις, οἶδα δέ ποτε αὐτὸν καὶ πρὸς Ἱππίαν[24] τὸν Ἠλεῖον περὶ τοῦ δικαίου τοιάδε διαλεχθέντα· διὰ χρόνου γὰρ ἀφικόμενος ὁ Ἱππίας Ἀθήναζε παρεγένετο τῷ Σωκράτει λέγοντι πρός τινας, ὡς θαυμαστὸν εἴη τό, εἰ μέν τις βούλοιτο σκυτέα διδάξασθαί[25] τινα ἢ τέκτονα

[21] ἀγαγεῖν τινα. During the tyranny of the Thirty at Athens, Socrates, with others, was directed by them to bring back to Athens Leon, a citizen who had retired to Salamis, his native place. Cf. Plato, Apol. p. 32 C.

[22] τὴν ὑπὸ Μελήτου. Γραφὴν φεύγειν is the same in sense as a passive verb, and is therefore constructed like one. Cf. III. iv. 1, τραύματα ὑπὸ τῶν πολεμίων ἔχων.

[23] ἂν ἀφεθείς. Cf. II. ii. 13, οὐδὲν ἂν τούτου πράξαντος. Below, in εἰ καὶ μετρίως, καί qualifies μετρίως, "even to a moderate extent."

[24] πρὸς Ἱππίαν. There is an amusing description of this sophist in Plato's Dialogue of the Hippias. He was a vain, conceited man, and a dandy withal. He there boasts that all his dress, ring, shoes, &c., were made by his own hand.

[25] διδάξασθαι. Sc. ὥστε σκυτέα εἶναι, "to get any one taught to be a shoemaker." This is a common meaning of διδάσκεσθαι in the middle voice. Cf. Plato, Meno 93 B, τὸν υἱὸν ἱππέα μὲν ἐδιδάξατο ἀγαθόν. Εἰ μέν τις βούλοιτο has ἐὰν δέ τις βούληται to correspond, for φασὶ δέ τινες is only parenthetic. This sudden intrusion of the *oratio recta* is curious. The sentence must either be a reflection of Xenophon's own, which is improbable, or the writer forgot himself for a moment, and put the actual words of Socrates down. I think μὴ εἰδέναι depends on θαυμαστόν, the sentence φασὶ . . . διδαξόντων being quite a paren-

ἢ χαλκέα ἢ ἱππέα, μὴ ἀπορεῖν, ὅποι ἂν πέμψας τούτου τύχοι· φασὶ δέ τινες καὶ ἵππον καὶ βοῦν τῷ βουλομένῳ δικαίους ποιήσασθαι πάντα μεστὰ εἶναι τῶν διδαξόντων· ἐὰν δέ τις βούληται ἢ αὐτὸς μαθεῖν τὸ δίκαιον ἢ υἱὸν ἢ οἰκέτην διδάξασθαι, μὴ εἶναι[26] ὅποι ἂν ἐλθὼν τύχοι τούτου. 6. Καὶ ὁ μὲν Ἱππίας ἀκούσας ταῦτα, ὥσπερ ἐπισκώπτων αὐτόν· Ἔτι γὰρ σύ, ἔφη, ὦ Σώκρατες, ἐκεῖνα τὰ αὐτὰ λέγεις, ἃ ἐγὼ πάλαι ποτέ σου ἤκουσα; καὶ ὁ Σωκράτης· Ὅ δέ γε τούτου δεινότερον, ἔφη, ὦ Ἱππία, οὐ μόνον ἀεὶ τὰ αὐτὰ λέγω, ἀλλὰ καὶ περὶ τῶν αὐτῶν· σὺ δ' ἴσως διὰ τὸ πολυμαθὴς εἶναι περὶ τῶν αὐτῶν οὐδέποτε τὰ αὐτὰ λέγεις. 7. Ἀμέλει, ἔφη, πειρῶμαι καινόν τι λέγειν ἀεί. Πότερον[27], ἔφη, καὶ περὶ ὧν ἐπίστασαι, οἷον περὶ γραμμάτων, ἐάν τις ἔρηταί σε, πόσα καὶ ποῖα Σωκράτους ἐστίν, ἄλλα μὲν πρότερον, ἄλλα δὲ νῦν πειρᾷ λέγειν; ἢ περὶ ἀριθμῶν τοῖς ἐρωτῶσιν, εἰ τὰ δὶς πέντε δέκα ἐστίν, οὐ τὰ αὐτὰ νῦν, ἃ καὶ πρότερον, ἀποκρίνῃ; Περὶ μὲν τούτων, ἔφη, ὦ Σώκρατες, ὥσπερ σύ, καὶ ἐγὼ ἀεὶ τὰ αὐτὰ λέγω, περὶ μέντοι τοῦ δικαίου πάνυ οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς ἃ οὔτε σὺ οὔτ' ἂν ἄλλος οὐδεὶς δύναιτ' ἀντειπεῖν. 8. Νὴ τὴν Ἥραν, ἔφη, μέγα λέγεις ἀγαθὸν εὑρηκέναι, εἰ παύσονται μὲν οἱ δικασταὶ δίχα ψηφιζόμενοι, παύ-

thesis, although it seems to have modified εἰ μέν τις βούλοιτο into ἐὰν δέ τις βούληται.

[26] μὴ εἶναι. "That there was no place, whither going," &c.

[27] Πότερον. Πότερον is not to be joined with ἤ, so as to make a disjunctive question, "is it about —or— ?" Kühner is right in saying the words do not mean "utrum . . . an," but ἤ is simply "aut." For there is no opposition intended between γραμμάτων and ἀριθμῶν; they are only instances of the same class of things with respect to which it is impossible to give various answers. Πότερον is often found alone. Cf. Plato, Lysis 205 A, πότερον καὶ τὸ ἐρᾶν ἔξαρνος εἶ; A similar passage to this in Xenophon is found in Plato, Meno 96 D, πότερόν ποτε οὐδ' εἰσὶν ἀγαθοὶ ἄνδρες ἢ τίς ἂν εἴη τρόπος τῆς γενέσεως τῶν ἀγαθῶν γιγνομένων, "I wonder whether there are no good men at all, or what way," &c.

σονται δὲ οἱ πολῖται περὶ τῶν δικαίων ἀντιλέγοντές τε καὶ ἀντιδικοῦντες καὶ στασιάζοντες, παύσονται δὲ αἱ πόλεις διαφερόμεναι περὶ τῶν δικαίων καὶ πολεμοῦσαι· καὶ ἐγὼ μὲν οὐκ οἶδ'[28], ὅπως ἂν ἀπολειφθείην σου πρὸ τοῦ ἀκοῦσαι τηλικοῦτον ἀγαθὸν εὑρηκότος. 9. Ἀλλὰ μὰ Δί', ἔφη, οὐκ ἀκούσῃ, πρίν γ' ἂν αὐτὸς ἀποφήνῃ, ὅ,τι νομίζεις τὸ δίκαιον εἶναι· ἀρκεῖ γάρ, ὅτι τῶν ἄλλων καταγελᾷς ἐρωτῶν μὲν καὶ ἐλέγχων πάντας, αὐτὸς δ' οὐδενὶ θέλων ὑπέχειν λόγον οὐδὲ γνώμην ἀποφαίνεσθαι περὶ οὐδενός. 10. Τί δέ; ὦ Ἱππία, ἔφη, οὐκ ἤσθησαι, ὅτι ἐγὼ ἃ δοκεῖ μοι δίκαια εἶναι οὐδὲν παύομαι ἀποδεικνύμενος; Καὶ ποῖος δή σοι[29], ἔφη, οὗτος ὁ λόγος ἐστίν; Εἰ δὲ μὴ λόγῳ, ἔφη, ἀλλ' ἔργῳ ἀποδείκνυμαι· ἢ οὐ δοκεῖ σοι ἀξιοτεκμαρτότερον τοῦ λόγου τὸ ἔργον εἶναι; Πολύ γε νὴ Δί', ἔφη· δίκαια μὲν γὰρ λέγοντες πολλοὶ ἄδικα ποιοῦσι, δίκαια δὲ πράττων οὐδ' ἂν εἷς ἄδικος εἴη. 11. Ἤισθησαι οὖν[30] πώποτέ μου ἢ ψευδομαρτυροῦντος ἢ συκοφαντοῦντος ἢ φίλους ἢ πόλιν εἰς στάσιν ἐμβάλλοντος ἢ ἄλλο τι ἄδικον πράττοντος; Οὐκ ἔγωγε, ἔφη. Τὸ δὲ τῶν ἀδίκων ἀπέχεσθαι οὐ δίκαιον ἡγῇ; Δῆλος εἶ, ἔφη, ὦ Σώκρατες, καὶ νῦν διαφεύγειν ἐγχειρῶν τὸ ἀποδείκνυσθαι γνώμην, ὅ,τι νομίζεις τὸ δίκαιον· οὐ γὰρ ἃ πράττουσιν οἱ δίκαιοι, ἀλλ' ἃ μὴ πράττουσι, ταῦτα λέγεις. 12. Ἀλλ' ᾧμην ἔγωγε, ἔφη ὁ Σωκράτης, τὸ μὴ θέλειν ἀδικεῖν ἱκανὸν δικαιοσύνης ἐπίδειγμα εἶναι· εἰ δέ σοι μὴ δοκεῖ, σκέψαι, ἐὰν τόδε σοι μᾶλλον ἀρέσκῃ· φημὶ γὰρ ἐγὼ τὸ νόμιμον δίκαιον εἶναι. Ἆρα τὸ αὐτὸ λέγεις, ὦ Σώκρατες, νόμιμόν τε καὶ δίκαιον εἶναι; Ἔγωγε, ἔφη. 13. Οὐ γὰρ

[28] ἐγὼ μὲν οὐκ οἶδ'. The clause opposed to this in the writer's mind, to account for μέν, must have been οἱ δὲ ἄλλοι τάχ' ἂν ἀπολειφθεῖεν ῥᾷον, or the like.

[29] Καὶ ποῖος δή σοι. Cf. I. iii. 10.

[30] Ἤισθησαι οὖν. In I. vi. 4 there is τί χαλεπὸν ἤσθησαι τοὐμοῦ βίου; Thucyd. i. 70 has περὶ ὧν οὐκ αἰσθάνεσθαι.

αἰσθάνομαί σου, ὁποῖον[31] *νόμιμον ἢ ποῖον δίκαιον λέγεις. Νόμους δὲ πόλεως, ἔφη, γιγνώσκεις; Ἔγωγε, ἔφη. Καὶ τίνας τούτους νομίζεις; Ἃ οἱ πολῖται, ἔφη, συνθέμενοι ἅ τε δεῖ ποιεῖν καὶ ὧν ἀπέχεσθαι ἐγράψαντο. Οὔκουν, ἔφη, νόμιμος μὲν ἂν εἴη ὁ κατὰ ταῦτα πολιτευόμενος, ἄνομος δὲ ὁ ταῦτα παραβαίνων; Πάνυ μὲν οὖν, ἔφη. Οὔκουν καὶ δίκαια μὲν ἂν πράττοι ὁ τούτοις πειθόμενος, ἄδικα δ' ὁ τούτοις ἀπειθῶν· Πάνυ μὲν οὖν. Οὔκουν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος; Πῶς γὰρ οὔ; Ὁ μὲν ἄρα νόμιμος δίκαιός ἐστιν, ὁ δὲ ἄνομος ἄδικος.* 14. *Καὶ ὁ Ἱππίας· Νόμους δ', ἔφη, ὦ Σώκρατες, πῶς ἄν τις ἡγήσαιτο σπουδαῖον πρᾶγμα εἶναι ἢ τὸ πείθεσθαι αὐτοῖς, οὓς γε πολλάκις αὐτοὶ οἱ θέμενοι ἀποδοκιμάσαντες μετατίθενται; Καὶ γὰρ πόλεμον*[32]*, ἔφη ὁ Σωκράτης, πολλάκις ἀράμεναι αἱ πόλεις πάλιν εἰρήνην ποιοῦνται. Καὶ μάλα, ἔφη. Διάφορον οὖν τι οἴει ποιεῖν, ἔφη, τοὺς τοῖς νόμοις πειθομένους φαυλίζων, ὅτι καταλυθεῖεν ἂν οἱ νόμοι, ἢ εἰ τοὺς ἐν τοῖς πολέμοις εὐτακτοῦντας ψέγοις, ὅτι γένοιτ' ἂν εἰρήνη; ἢ καὶ τοὺς ἐν τοῖς πολέμοις ταῖς πατρίσι προθύμως βοηθοῦντας μέμφῃ;* 15. *Μὰ Δί' οὐκ ἔγωγ', ἔφη. Λυκοῦργον δὲ τὸν Λακεδαιμόνιον, ἔφη ὁ Σωκράτης, καταμεμάθηκας, ὅτι οὐδὲν ἂν διάφορον τῶν ἄλλων πόλεων τὴν Σπάρτην ἐποίησεν, εἰ μὴ τὸ πείθεσθαι τοῖς νόμοις μάλιστα ἐνειργάσατο αὐτῇ; τῶν δὲ ἀρχόντων ἐν ταῖς πόλεσιν οὐκ οἶσθα, ὅτι, οἵτινες ἂν τοῖς πολίταις αἰτιώτατοι ὦσι τοῦ τοῖς νόμοις*

[31] *ὁποῖον.* For the union of the indirect and direct interrogatives cf. I. i. 11, *ὅπως ἔφυ ὁ κόσμος καὶ τίσιν ἀνάγκαις ἕκαστα γίγνεται.*

[32] *Καὶ γὰρ πόλεμον.* The *γάρ* refers to a suppressed clause, *οὐδὲν λέγεις, καὶ γάρ, κ.τ.λ.* "Your remark about laws is not to the purpose, it would apply to war as well (*καί*); and yet it is obviously untrue there." Below, *καὶ τοὺς ἐν τοῖς πολέμοις* is, in the same way, "those who help their country in its wars, as well as those who observe its laws."

πείθεσθαι, οὗτοι ἄριστοί εἰσι; καὶ πόλις, ἐν ᾗ μάλιστα οἱ πολῖται τοῖς νόμοις πείθονται, ἐν εἰρήνῃ τε ἄριστα διάγει καὶ ἐν πολέμῳ ἀνυπόστατός ἐστιν; 16. ἀλλὰ μὴν καὶ ὁμόνοιά γε μέγιστόν τε ἀγαθὸν δοκεῖ ταῖς πόλεσιν εἶναι, καὶ πλειστάκις ἐν αὐταῖς αἵ τε γερουσίαι καὶ οἱ ἄριστοι ἄνδρες παρακελεύονται τοῖς πολίταις ὁμονοεῖν, καὶ πανταχοῦ ἐν τῇ Ἑλλάδι νόμος κεῖται τοὺς πολίτας ὁμνύναι ὁμονοήσειν, καὶ πανταχοῦ ὀμνύουσι τὸν ὅρκον τοῦτον· οἶμαι δ' ἐγὼ ταῦτα γίγνεσθαι, οὐχ ὅπως τοὺς αὐτοὺς χοροὺς κρίνωσιν[33] οἱ πολῖται, οὐδ' ὅπως τοὺς αὐτοὺς αὐλητὰς ἐπαινῶσιν, οὐδ' ὅπως τοὺς αὐτοὺς ποιητὰς αἱρῶνται, οὐδ' ἵνα τοῖς αὐτοῖς ἥδωνται, ἀλλ' ἵνα τοῖς νόμοις πείθωνται· τούτοις γὰρ τῶν πολιτῶν ἐμμενόντων, αἱ πόλεις ἰσχυρόταταί τε καὶ εὐδαιμονέσταται γίγνονται· ἄνευ δὲ ὁμονοίας οὔτ' ἂν πόλις εὖ πολιτευθείη, οὔτ' οἶκος καλῶς οἰκηθείη. 17. Ἰδίᾳ δὲ πῶς μὲν ἄν τις ἧττον ὑπὸ πόλεως ζημιοῖτο, πῶς δ' ἂν μᾶλλον τιμῷτο, ἢ εἰ τοῖς νόμοις πείθοιτο; πῶς δ' ἂν ἧττον ἐν τοῖς δικαστηρίοις ἡττῷτο, ἢ πῶς ἂν μᾶλλον νικῴη; τίνι δ' ἄν τις μᾶλλον[34] πιστεύσειε παρακαταθέσθαι ἢ χρήματα ἢ υἱοὺς ἢ θυγατέρας, τίνα δ' ἂν ἡ πόλις ὅλη ἀξιοπιστότερον ἡγήσαιτο τοῦ νομίμου; παρὰ τίνος δ' ἂν μᾶλλον τῶν δικαίων τύχοιεν ἢ γονεῖς ἢ οἰκεῖοι ἢ οἰκέται ἢ φίλοι ἢ πολῖται ἢ ξένοι; τίνι δ' ἂν μᾶλλον πολέμιοι πιστεύσειαν ἢ ἀνοχὰς[35] ἢ σπονδὰς ἢ συνθήκας περὶ εἰρήνης; τίνι

[33] *κρίνωσιν.* "Assign the victory to," a meaning to which the verb easily passes. The full expression occurs Plato, Rep. 399 E, *κρίνοντες τὸν Ἀπόλλω πρὸ Μαρσύου.*

[34] *τίνι δ' ἄν τις μᾶλλον.* This is not the same construction as that in II. vi. 6, *τούτῳ πιστεύομεν εὖ ποιήσειν,* for *there* the subject of the infinitive is the person designated by the pronoun, *here* it is not. I think the infinitive depends on *ὥστε* understood. Kühner makes *τίνι* depend, not on *πιστεύσειε,* but on *παρακαταθέσθαι.*

[35] *ἢ ἀνοχάς.* This is apparently a kind of cognate accusative, replacing *πίστιν,* as partly

δ' ἂν μᾶλλον ἢ τῷ νομίμῳ σύμμαχοι ἐθέλοιεν γίγνεσθαι, τῷ δ' ἂν μᾶλλον οἱ σύμμαχοι πιστεύσειαν ἢ ἡγεμονίαν ἢ φρουραρχίαν ἢ πόλεις; τίνα δ' ἄν τις εὐεργετήσας ὑπολάβοι χάριν κομιεῖσθαι μᾶλλον ἢ τὸν νόμιμον; ἢ τίνα μᾶλλον ἄν τις εὐεργετήσειεν ἢ παρ' οὗ χάριν ἀπολήψεσθαι νομίζει; τῷ δ' ἄν τις βούλοιτο μᾶλλον φίλος εἶναι ἢ τῷ τοιούτῳ, ἢ τῷ ἥττον ἐχθρός; τῷ δ' ἄν τις ἥττον πολεμήσειεν ἢ ᾧ ἂν μάλιστα μὲν φίλος εἶναι βούλοιτο, ἥκιστα δ' ἐχθρός, καὶ ᾧ πλεῖστοι[36] μὲν φίλοι καὶ σύμμαχοι βούλοιντο εἶναι, ἐλάχιστοι δ' ἐχθροὶ καὶ πολέμιοι; 18. Ἐγὼ μὲν οὖν, ὦ Ἱππία, τὸ αὐτὸ ἐπιδείκνυμι νόμιμόν τε καὶ δίκαιον εἶναι, σὺ δ' εἰ τἀναντία γιγνώσκεις, δίδασκε. Καὶ ὁ Ἱππίας· Ἀλλά, μὰ τὸν Δία, ἔφη, ὦ Σώκρατες, οὔ μοι δοκῶ τἀναντία γιγνώσκειν οἷς εἴρηκας περὶ τοῦ δικαίου. 19. Ἀγράφους δέ τινας οἶσθα, ἔφη, ὦ Ἱππία, νόμους; Τοὺς γ' ἐν πάσῃ, ἔφη, χώρᾳ κατὰ ταὐτὰ νομιζομένους. Ἔχοις ἂν οὖν εἰπεῖν, ἔφη, ὅτι οἱ ἄνθρωποι αὐτοὺς ἔθεντο[37]; Καὶ πῶς ἄν, ἔφη, οἵ γε οὔτε συνελθεῖν ἅπαντες ἂν δυνηθεῖεν οὔτε ὁμόφωνοί εἰσι; Τίνας οὖν, ἔφη, νομίζεις τεθεικέναι τοὺς νόμους τούτους; Ἐγὼ μέν, ἔφη, θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι· καὶ γὰρ παρὰ πᾶσιν ἀνθρώποις πρῶτον νομίζεται θεοὺς σέβειν. 20. Οὔκουν καὶ γονέας τιμᾶν

equivalent to it. Cf. I. i. 5, ταῦτα δὲ τίς ἂν ἄλλῳ πιστεύσειεν ἢ θεῷ; In the next clause, πιστεύειν ἡγεμονίαν, the construction is the usual one.

[36] ᾧ πλεῖστοι. Sc. ἄν, which of course is to be taken, not with ᾧ, but βούλοιντο.

[37] ἔθεντο. Below there is τεθεικέναι, and properly. In the present sentence, men are spoken of as meeting and passing laws for themselves, for their own use. Below, there is supposed to be some external legislator, who passed laws for mankind. Cf. Plato, Hipp. Maj. 284 D, τίθενται τὸν νόμον οἱ τιθέμενοι, and, directly after, οἱ ἐπιχειροῦντες τοὺς νόμους τιθέναι. But nevertheless, as a legislator may himself be regarded as subject to the law, the middle is used in his case sometimes. Cf. Plato, Leg. 630 D, οἰώμεθα Λυκοῦργόν τε καὶ Μίνω τίθεσθαι τὰ νόμιμα.

πανταχοῦ νομίζεται; Καὶ τοῦτο, ἔφη. Οὔκουν καὶ μήτε γονέας παισὶ μίγνυσθαι μήτε παῖδας γονεῦσιν, Οὐκέτι μοι δοκεῖ, ἔφη, ὦ Σώκρατες, οὗτος θεοῦ[38] *νόμος εἶναι. Τί δή; ἔφη. Ὅτι αἰσθάνομαί τινας, ἔφη, παραβαίνοντας αὐτόν.* 21. *Καὶ γὰρ ἄλλα πολλά, ἔφη, παρανομοῦσιν· ἀλλ' οὖν*[39] *δίκην γέ τοι διδόασιν οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους, ἢν οὐδενὶ τρόπῳ δυνατὸν ἀνθρώπῳ διαφυγεῖν, ὥσπερ τοὺς ὑπ' ἀνθρώπων κειμένους νόμους ἔνιοι παραβαίνοντες διαφεύγουσι τὸ δίκην διδόναι, οἱ μὲν λανθάνοντες, οἱ δὲ βιαζόμενοι.* 22. *Καὶ ποίαν, ἔφη, δίκην, ὦ Σώκρατες, οὐ δύνανται διαφεύγειν γονεῖς τε παισὶ καὶ παῖδες γονεῦσι μιγνύμενοι; Τὴν μεγίστην νὴ Δί', ἔφη· τί γὰρ ἂν μεῖζον πάθοιεν ἄνθρωποι τεκνοποιούμενοι τοῦ κακῶς τεκνοποιεῖσθαι;* 23. *Πῶς οὖν, ἔφη, κακῶς οὗτοι τεκνοποιοῦνται, οὕς γε οὐδὲν κωλύει ἀγαθοὺς αὐτοὺς ὄντας ἐξ ἀγαθῶν παιδοποιεῖσθαι; Ὅτι νὴ Δί', ἔφη, οὐ μόνον ἀγαθοὺς δεῖ τοὺς ἐξ ἀλλήλων παιδοποιουμένους εἶναι, ἀλλὰ καὶ ἀκμάζοντας τοῖς σώμασιν· ἢ δοκεῖ σοι ὅμοια τὰ σπέρματα εἶναι τὰ τῶν ἀκμαζόντων τοῖς τῶν μήπω ἀκμαζόντων ἢ τῶν παρηκμακότων; Ἀλλὰ μὰ Δί', ἔφη, οὐκ εἰκὸς ὅμοια εἶναι. Πότερα οὖν, ἔφη, βελτίω; Δῆλον ὅτι, ἔφη, τὰ τῶν ἀκμαζόντων. Τὰ τῶν μὴ ἀκμαζόντων ἄρα οὐ σπουδαῖα; Οὐκ εἰκὸς μὰ Δί', ἔφη. Οὔκουν οὕτω γε οὐ δεῖ παιδοποιεῖσθαι; Οὐ γὰρ οὖν, ἔφη. Οὔκουν οἵ γε οὕτω παιδοποιούμενοι ὡς οὐ δεῖ παιδοποιοῦνται; Ἔμοιγε δοκεῖ, ἔφη. Τίνες οὖν ἄλλοι, ἔφη, κακῶς ἂν παιδοποιοῖντο, εἴγε μὴ*

[38] *οὗτος θεοῦ.* "This seems to be a law," otherwise *νόμος* would require the article. For the force of *οὐκέτι* in this clause, cf. III. iv. 10, *ἀλλὰ τὸ μάχεσθαι οὐκέτι ἀμφοτέρων.*

[39] *ἀλλ' οὖν.* "But then—as a consequence—they certainly undergo justice at all events." They commit the transgression, but at all events they have to suffer in consequence (*οὖν*). Below, for *καὶ ποίαν*, cf. III. xi. 10.

οὗτοι; 24. Ὁμογνωμονῶ σοι, ἔφη, καὶ τοῦτο. Τί δέ; τοὺς εὖ ποιοῦντας ἀντευεργετεῖν οὐ πανταχοῦ νόμιμόν ἐστι; Νόμιμον, ἔφη· παραβαίνεται δὲ καὶ τοῦτο. Οὔκουν καὶ οἱ τοῦτο παραβαίνοντες δίκην διδόασι, φίλων μὲν ἀγαθῶν ἔρημοι γιγνόμενοι, τοὺς δὲ μισοῦντας ἑαυτοὺς ἀναγκαζόμενοι διώκειν· ἢ οὐχ οἱ μὲν εὖ ποιοῦντες τοὺς χρωμένους ἑαυτοῖς ἀγαθοὶ φίλοι εἰσίν, οἱ δὲ μὴ ἀντευεργετοῦντες τοὺς τοιούτους διὰ μὲν τὴν ἀχαριστίαν μισοῦνται ὑπ' αὐτῶν, διὰ δὲ τὸ μάλιστα λυσιτελεῖν τοῖς τοιούτοις χρῆσθαι τούτους μάλιστα διώκουσι; Νὴ τὸν Δί', ὦ Σώκρατες, ἔφη, θεοῖς ταῦτα πάντα[40] ἔοικε· τὸ γὰρ τοὺς νόμους αὐτοὺς[41] τοῖς παραβαίνουσι τὰς τιμωρίας ἔχειν βελτίονος ἢ κατ' ἄνθρωπον νομοθέτου δοκεῖ μοι εἶναι. 25. Πότερον οὖν, ὦ Ἱππία, τοὺς θεοὺς ἡγῇ τὰ δίκαια νομοθετεῖν ἢ ἄλλα τῶν δικαίων[42]; Οὐκ ἄλλα μὰ Δί', ἔφη· σχολῇ γὰρ ἂν ἄλλος γέ τις τὰ δίκαια νομοθετήσειεν, εἰ μὴ θεός. Καὶ τοῖς θεοῖς[43] ἄρα, ὦ Ἱππία, τὸ αὐτὸ δίκαιόν τε καὶ νόμιμον εἶναι ἀρέσκει.

[40] *θεοῖς ταῦτα πάντα.* "All these arrangements seem like the Gods," i. e. "to the arrangements of the Gods;" a construction to be compared with III. vi. 8, *ἡ τῆς πόλεως δύναμις ἥττων τῶν ἐναντίων*, sc. *τῆς τῶν ἐναντίων*.

[41] *τοὺς νόμους αὐτούς.* Socrates means by this, that the laws, by their essential operation, work out the penalty of transgression. Merely human laws do not: they require machinery from without to punish the breach of them. If a man steals undetected, he escapes the penalty attached by human law to theft: the penalty awarded by the divine he cannot escape. So far, the divine law is more perfect than human law (*βελτίονος ἢ κατ' ἄνθρωπον νομοθέτου*, for which cf. I. vii. 4).

[42] *ἄλλα τῶν δικαίων.* "Other than what is just," *ἄλλος* taking the construction of comparatives, either with a genitive as here, or with *ἤ*. Cf. Plato, Theæt. 186 E, *καταφανέστατον γέγονεν ἄλλο ὂν αἰσθήσεως ἐπιστήμη*. Below, for *σχολῇ*, cf. III. xiv. 3.

[43] *Καὶ τοῖς θεοῖς.* "The Gods then also (as well as I) regard the same thing as both just and lawful." Socrates had defined "the just" to be "the lawful," and he shows that the Gods take the same view. But the reasoning is faulty. The laws of the Gods are assumed to be perfect; in that supposition of course "the just" and "the lawful" coincide.

Τοιαῦτα λέγων τε καὶ πράττων δικαιοτερους ἐποίει τοὺς πλησιάζοντας.

CHAPTER V.

1. *Ὡς δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας ἑαυτῷ, νῦν αὖ τοῦτο λέξω· νομίζων γὰρ ἐγκράτειαν ὑπάρχειν ἀγαθὸν*[44] *εἶναι τῷ μέλλοντι καλόν τι πράξειν, πρῶτον μὲν αὐτὸς φανερὸς ἦν τοῖς συνοῦσιν ἡσκηκὼς ἑαυτὸν μάλιστα πάντων*[45] *ἀνθρώπων, ἔπειτα διαλεγόμενος προετρέπετο πάντων μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν.* 2. *Ἀεὶ μὲν οὖν περὶ τῶν πρὸς ἀρετὴν χρησίμων αὐτός τε διετέλει μεμνημένος καὶ τοὺς συνόντας πάντας ὑπομιμνήσκων· οἶδα δέ ποτε αὐτὸν καὶ πρὸς Εὐθύδημον περὶ ἐγκρατείας τοιάδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἆρα καλὸν καὶ μεγαλεῖον νομίζεις εἶναι καὶ ἀνδρὶ καὶ πόλει κτῆμα ἐλευθερίαν; Ὡς οἷόν τέ γε μάλιστα, ἔφη.* 3. *Ὅστις οὖν ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν καὶ διὰ ταύτας*[46]

The laws of the Gods are an embodiment of pure justice, and there can be no divergence between justice and law. But amongst men law—if by law be meant legislative enactments—is imperfect, and is not therefore synonymous with justice; there are unjust laws as well as just. If laws were what they ought to be, and not what they actually are, the position of Socrates would be a sound one.

[44] *ὑπάρχειν ἀγαθόν.* The construction is *νομίζων ἀγαθὸν εἶναι ἐγκράτειαν ὑπάρχειν.*

[45] *μάλιστα πάντων.* As Kühner says, *πάντων* is probably neuter here, and although, just before, *μάλιστα πάντων ἀνθρώπων* is "more than any other man," here the words mean "as much as possible." Cf. IV. v. 9, *πάντων μάλιστα ἥδεσθαι ποιεῖ.* For *ὡς οἷόν τέ γε μάλιστα*, cf. IV. ii. 11. Translate "as far so as possible at all events," if that be a sufficient answer to your question. The words seem partly ironical. "Do you think this good?" "About as good as it can be, at all events, if that satisfies you."

[46] *διὰ ταύτας.* The difference between *διά* with a genitive and accusative is well exemplified here, "through the medium of the body," and "owing to these pleasures."

μὴ δύναται πράττειν τὰ βέλτιστα, νομίζεις τοῦτον ἐλεύθερον εἶναι; Ἥκιστα, ἔφη. Ἴσως γὰρ ἐλεύθερον φαίνεταί σοι τὸ πράττειν τὰ βέλτιστα, εἶτα τὸ ἔχειν τοὺς κωλύσοντας τὰ τοιαῦτα ποιεῖν ἀνελεύθερον νομίζεις; Παντάπασί γε, ἔφη. 4. Παντάπασιν ἄρα σοι δοκοῦσιν οἱ ἀκρατεῖς ἀνελεύθεροι εἶναι; Νὴ τὸν Δί', ἔφη, εἰκότως. Πότερον δέ σοι δοκοῦσιν οἱ ἀκρατεῖς κωλύεσθαι μόνον τὰ κάλλιστα πράττειν, ἢ καὶ ἀναγκάζεσθαι τὰ αἴσχιστα ποιεῖν; Οὐδὲν ἧττον ἔμοιγ', ἔφη, δοκοῦσι ταῦτα ἀναγκάζεσθαι[47] ἢ ἐκεῖνα κωλύεσθαι. 5. Ποίους δέ τινας δεσπότας ἡγῇ τοὺς τὰ μὲν ἄριστα κωλύοντας, τὰ δὲ κάκιστα ἀναγκάζοντας; Ὡς δυνατὸν νὴ Δί', ἔφη, κακίστους. Δουλείαν δὲ ποίαν κακίστην νομίζεις εἶναι; Ἐγὼ μέν, ἔφη, τὴν παρὰ τοῖς κακίστοις δεσπόταις. Τὴν κακίστην ἄρα δουλείαν οἱ ἀκρατεῖς δουλεύουσιν; Ἔμοιγε δοκεῖ, ἔφη. 6. Σοφίαν[48] δὲ τὸ μέγιστον ἀγαθὸν οὐ δοκεῖ σοι ἀπείργουσα τῶν ἀνθρώπων ἡ ἀκρασία εἰς τοὐναντίον αὐτοὺς ἐμβάλλειν; ἢ οὐ δοκεῖ σοι προσέχειν τε τοῖς ὠφελοῦσι καὶ καταμανθάνειν αὐτὰ κωλύειν ἀφέλκουσα ἐπὶ τὰ ἡδέα, καὶ πολλάκις αἰσθανομένους τῶν ἀγαθῶν τε καὶ τῶν κακῶν ἐκπλήξασα ποιεῖν τὸ χεῖρον ἀντὶ τοῦ βελτίονος αἱρεῖσθαι; Γίγνεται τοῦτ', ἔφη. 7. Σωφροσύνης δέ, ὦ Εὐθύδημε, τίνι ἂν φαίημεν ἧττον ἢ τῷ ἀκρατεῖ προσήκειν; αὐτὰ γὰρ δήπου[49] τὰ ἐναντία σωφροσύνης

[47] ταῦτα ἀναγκάζεσθαι. Sc. πράττειν, not that the word is necessary or really to be supplied, for ταῦτα is an accusative cognate after ἀναγκάζεσθαι, replacing ταύτην τὴν ἀνάγκην.

[48] Σοφίαν κ.τ.λ. "Does not intemperance, barring off wisdom from men," &c. Of the next clause the construction is ἢ οὐ δοκεῖ σοι ἡ ἀκρασία κωλύειν προσέχειν, κ.τ.λ.

[49] αὐτὰ γὰρ δήπου. Here αὐτὰ τὰ ἐναντία seem to be joined in the sense of "very opposite," "absolute contraries." I suppose the article is used, because it is assumed that every thing has an opposite as a matter of course: "the opposites" the two qualities naturally have. Below, τοῖς σωφρονοῦσι depends on τὰ ἐναντία,

καὶ ἀκρασίας ἔργα ἐστίν. Ὁμολογῶ καὶ τοῦτο, ἔφη. Τοῦ δ' ἐπιμελεῖσθαι ὧν προσήκει οἴει τι κωλυτικώτερον ἀκρασίας εἶναι; Οὔκουν ἔγωγε, ἔφη. Τοῦ δὲ ἀντὶ τῶν ὠφελούντων τὰ βλάπτοντα προαιρεῖσθαι ποιοῦντος καὶ τούτων μὲν ἐπιμελεῖσθαι, ἐκείνων δὲ ἀμελεῖν πείθοντος καὶ τοῖς σωφρονοῦσι τὰ ἐναντία ποιεῖν ἀναγκάζοντος οἴει τι ἀνθρώπῳ κάκιον εἶναι; Οὐδέν, ἔφη. 8. Οὔκουν τὴν ἐγκράτειαν τῶν ἐναντίων ἢ[50] τὴν ἀκρασίαν εἰκὸς τοῖς ἀνθρώποις αἰτίαν εἶναι; Πάνυ μὲν οὖν, ἔφη. Οὔκουν καὶ τῶν ἐναντίων τὸ αἴτιον εἰκὸς ἄριστον εἶναι; Εἰκὸς γάρ, ἔφη. Ἔοικεν ἄρα, ἔφη, ὦ Εὐθύδημε, ἄριστον ἀνθρώπῳ ἡ ἐγκράτεια εἶναι; Εἰκότως γάρ, ἔφη, ὦ Σώκρατες. 9. Ἐκεῖνο δέ, ὦ Εὐθύδημε, ἤδη πώποτε ἐνεθυμήθης; Ποῖον; ἔφη. Ὅτι καὶ ἐπὶ τὰ ἡδέα, ἐφ' ἅπερ μόνα δοκεῖ ἡ ἀκρασία τοὺς ἀνθρώπους ἄγειν, αὐτὴ μὲν οὐ δύναται ἄγειν, ἡ δ' ἐγκράτεια πάντων μάλιστα ἥδεσθαι ποιεῖ. Πῶς; ἔφη. Ὥσπερ ἡ μὲν ἀκρασία[51] οὐκ ἐῶσα καρτερεῖν οὔτε λιμὸν οὔτε δίψαν οὔτε ἀφροδισίων ἐπιθυμίαν οὔτε ἀγρυπνίαν, δι' ὧν μόνων ἔστιν ἡδέως μὲν φαγεῖν τε καὶ πιεῖν καὶ ἀφροδισιάσαι, ἡδέως δ' ἀναπαύσασθαί τε καὶ κοιμηθῆναι, καὶ περιμείναντας[52] καὶ ἀνασχομένους,

and the words are equivalent to *ποιεῖν τὰ ἐναντία τούτοις ἃ ποιοῦσιν οἱ σωφρονοῦντες.*

[50] *τῶν ἐναντίων ἢ κ.τ.λ.* "The opposite of what intemperance produces." Τὰ *ἐναντία* is constructed like a comparative. Cf. III. xii. 4, *τἀναντία συμβαίνει ἢ τοῖς κακοῖς.* *Διαφόρως* has been often used in the same way in this book. In the next sentence *τῶν ἐναντίων* means of course "what is opposite" to the effects of intemperance.

[51] *Ὥσπερ ἡ μὲν ἀκρασία. Ὥσπερ* does not begin a comparison here, for there is nothing to correspond to it (such as *οὕτω καί*) below, but introduces the answer to the question of Euthydemus (*πῶς; ἔφη*). Translate, "just so far as." This is not a common use of *ὥσπερ*; but as *πῶς* and *ὡς*, or *ὅπως*, are correlatives, as interrogatives and relative, it is a very natural use.

[52] *καὶ περιμείναντας κ.τ.λ.* These participles agree with the subject of *καρτερεῖν*, which settles the meaning of *καὶ . . . καί.*

ἕως ἂν ταῦτα ὡς ἔνι ἥδιστα γένηται, κωλύει τοῖς ἀναγκαιοτάτοις τε καὶ συνεχεστάτοις ἀξιολόγως ἥδεσθαι· ἡ δ' ἐγκράτεια μόνη ποιοῦσα καρτερεῖν τὰ εἰρημένα μόνη καὶ ἥδεσθαι ποιεῖ ἀξίως μνήμης ἐπὶ τοῖς εἰρημένοις. Παντάπασιν, ἔφη, ἀληθῆ λέγεις. 10. Ἀλλὰ μὴν τοῦ μαθεῖν τι[53] καλὸν καὶ ἀγαθὸν καὶ τοῦ ἐπιμεληθῆναι τῶν τοιούτων τινός, δι' ὧν ἄν τις καὶ τὸ ἑαυτοῦ σῶμα καλῶς διοικήσειε καὶ τὸν ἑαυτοῦ οἶκον κακῶς οἰκονομήσειε καὶ φίλοις καὶ πόλει ὠφέλιμος γένοιτο καὶ ἐχθροὺς κρατήσειεν, ἀφ' ὧν οὐ μόνον ὠφέλειαι, ἀλλὰ καὶ ἡδοναὶ μέγισται γίγνονται, οἱ μὲν ἐγκρατεῖς ἀπολαύουσι πράττοντες αὐτά, οἱ δ' ἀκρατεῖς οὐδενὸς μετέχουσι· τῷ γὰρ ἂν ἧττον φήσαιμεν τῶν τοιούτων προσήκειν ἢ ᾧ ἥκιστα ἔξεστι ταῦτα πράττειν, κατεχομένῳ[54] ἐπὶ τῷ σπουδάζειν περὶ τὰς ἐγγυτάτω ἡδονάς; 11. Καὶ ὁ Εὐθύδημος· Δοκεῖς μοι, ἔφη, ὦ Σώκρατες, λέγειν, ὡς ἀνδρὶ ἥττονι τῶν διὰ τοῦ σώματος ἡδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει. Τί γὰρ διαφέρει, ἔφη, ὦ Εὐθύδημε, ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀμαθεστάτου; ὅστις γὰρ τὰ μὲν κράτιστα μὴ σκοπεῖ, τὰ ἥδιστα δ' ἐκ παντὸς τρόπου ζητεῖ ποιεῖν, τί ἂν διαφέροι τῶν ἀφρονεστάτων βοσκημάτων; ἀλλὰ τοῖς ἐγκρατέσι μόνοις ἔξεστι σκοπεῖν τὰ κράτιστα τῶν πραγμάτων καὶ ἔργῳ καὶ λόγῳ διαλέγοντας κατὰ γένη[55] τὰ μὲν ἀγαθὰ προαιρεῖσθαι, τῶν δὲ κακῶν ἀπέχεσθαι.

[53] τοῦ μαθεῖν τι. The construction of this sentence is *οἱ ἐγκρατεῖς ἀπολαύουσι τοῦ μαθεῖν, κ.τ.λ. . . . πράττοντες αὐτά*, sc. *τὸ μαθεῖν, κ.τ.λ.* Ἀφ' ὧν refers to what has just been mentioned, *τὸ τὸ ἑαυτοῦ σῶμα διοικεῖν, κ.τ.λ.*

[54] κατεχομένῳ. "Fast bound to the eager pursuit of the nearest pleasures." The intemperate man is such a slave to present gratification, that he cannot refrain, even though to gain greater future advantages.

[55] διαλέγοντας κατὰ γένη. "Dividing them into classes." From this sense of the word Socrates derives διαλέγεσθαι, "to reason logically." The construction is made to depend all through on ἔφη.

12. *Καὶ οὕτως ἔφη ἀρίστους τε καὶ εὐδαιμονεστάτους ἄνδρας γίγνεσθαι καὶ διαλέγεσθαι δυνατωτάτους· ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντας κοινῇ βουλεύεσθαι διαλέγοντας κατὰ γένη τὰ πράγματα· δεῖν οὖν πειρᾶσθαι ὅ,τι μάλιστα πρὸς τοῦτο ἑαυτὸν ἕτοιμον παρασκευάζειν καὶ τούτου μάλιστα ἐπιμελεῖσθαι· ἐκ τούτου γὰρ γίγνεσθαι ἄνδρας ἀρίστους τε καὶ ἡγεμονικωτάτους καὶ διαλεκτικωτάτους.*

CHAPTER VI.

1. *Ὡς δὲ καὶ διαλεκτικωτέρους ἐποίει τοὺς συνόντας, πειράσομαι καὶ τοῦτο λέγειν· Σωκράτης γὰρ τοὺς μὲν εἰδότας, τί ἕκαστον εἴη*[56] *τῶν ὄντων, ἐνόμιζε καὶ τοῖς ἄλλοις ἂν ἐξηγεῖσθαι, τοὺς δὲ μὴ εἰδότας οὐδὲν ἔφη θαυμαστὸν εἶναι αὐτούς τε σφάλλεσθαι καὶ ἄλλους σφάλλειν· ὧν ἕνεκα σκοπῶν σὺν τοῖς συνοῦσι, τί ἕκαστον εἴη τῶν ὄντων, οὐδέποτ' ἔληγε. Πάντα μὲν οὖν, ᾗ διωρίζετο, πολὺ ἔργον ἂν εἴη διεξελθεῖν, ἐν ὅσοις δὲ καὶ τὸν τρόπον τῆς ἐπισκέψεως δηλώσειν οἶμαι, τοσαῦτα λέξω. 2. Πρῶτον δὲ περὶ εὐσεβείας ὧδέ πως ἐσκόπει· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ποῖόν τι νομίζεις εὐσέβειαν εἶναι; Καὶ ὅς· Κάλλιστον νὴ Δί', ἔφη. Ἔχεις οὖν εἰπεῖν, ὁποῖός τις ὁ εὐσεβὴς ἐστιν; Ἐμοὶ μὲν δοκεῖ, ἔφη, ὁ τοὺς θεοὺς τιμῶν. Ἔξεστι δὲ*

[56] *τί ἕκαστον εἴη.* Socrates, as before observed, may be said to have introduced the practice of definition into argument. His plan was, however, judging from Plato's Dialogues, mainly negative; he dissected the definitions of others, and tested their soundness or unsoundness. For instance, in the Lysis, the various accounts of friendship are reviewed; in the Laches, of bravery, and so on; and every definition advanced shown to be untenable. Socrates was apparently happier in exposing the badness of other people's definitions than in advancing satisfactory ones of his own; a process naturally less easy than the former.

ὃν ἄν τις βούληται τρόπον τοὺς θεοὺς τιμᾶν; 3. Οὐκ, ἀλλὰ νόμοι εἰσί, καθ' οὓς δεῖ τοῦτο ποιεῖν. Οὐκοῦν ὁ τοὺς νόμους τούτους εἰδὼς εἰδείη ἄν, ὡς δεῖ τοὺς θεοὺς τιμᾶν; Οἶμαι ἔγωγ', ἔφη. Ἆρ' οὖν ὁ εἰδὼς τοὺς θεοὺς τιμᾶν οὐκ ἄλλως οἴεται δεῖν τοῦτο ποιεῖν ἢ ὡς οἶδεν; Οὐ γὰρ οὖν, ἔφη. Ἄλλως δέ τις θεοὺς τιμᾷ ἢ ὡς οἴεται δεῖν; 4. Οὐκ οἶμαι, ἔφη. Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς νομίμως ἂν τοὺς θεοὺς τιμῴη; Πάνυ μὲν οὖν. Οὐκοῦν ὅ γε νομίμως τιμῶν ὡς δεῖ τιμᾷ; Πῶς γὰρ οὔ; Ὁ δέ γε ὡς δεῖ τιμῶν εὐσεβής ἐστι; Πάνυ μὲν οὖν, ἔφη. Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὀρθῶς ἂν ἡμῖν εὐσεβὴς ὡρισμένος εἴη; Ἐμοὶ γοῦν, ἔφη, δοκεῖ.

5. Ἀνθρώποις δὲ ἆρα ἔξεστιν ὃν ἄν τις τρόπον βούληται χρῆσθαι; Οὐκ, ἀλλὰ καὶ περὶ τούτους ὁ εἰδὼς ἃ ἐστι νόμιμα, καθ' ἃ δεῖ πως[57] ἀλλήλοις χρῆσθαι, νόμιμος ἂν εἴη. Οὐκοῦν οἱ κατὰ ταῦτα χρώμενοι ἀλλήλοις ὡς δεῖ χρῶνται; Πῶς γὰρ οὔ; Οὐκοῦν οἵ γε ὡς δεῖ χρώμενοι καλῶς χρῶνται; Πάνυ μὲν οὖν, ἔφη. Οὔκουν οἵ γε τοῖς ἀνθρώποις καλῶς χρώμενοι καλῶς πράττουσι τἀνθρώπεια πράγματα; Εἰκός γ', ἔφη. Οὐκοῦν οἱ τοῖς νόμοις πειθόμενοι δίκαια οὗτοι ποιοῦσι; Πάνυ μὲν οὖν, ἔφη. 6. Δίκαια δὲ οἶσθα, ἔφη, ὁποῖα καλεῖται; Ἃ οἱ νόμοι κελεύουσιν, [ἔφη.] Οἱ ἄρα ποιοῦντες ἃ οἱ νόμοι κελεύουσι δίκαιά τε ποιοῦσι καὶ ἃ δεῖ; Πῶς γὰρ οὔ; Οὐκοῦν οἵ γε τὰ δίκαια ποιοῦντες δίκαιοί εἰσιν; Οἶμαι ἔγωγ', ἔφη. Οἴει οὖν τινας πείθεσθαι τοῖς νόμοις μὴ εἰδότας ἃ οἱ νόμοι κελεύουσιν; Οὐκ ἔγωγ', ἔφη. Εἰδότας δὲ ἃ δεῖ ποιεῖν οἴει τινὰς οἴεσθαι δεῖν μὴ ποιεῖν ταῦτα; Οὐκ οἶμαι, ἔφη. Οἶδας

[57] καθ' ἃ δεῖ πως. "We must behave towards each other in various relations." Πως seems to mean "any how," "in whatever way it may be necessary;" the way depending on the various relations in which we stand to others.

δέ τινας ἄλλα ποιοῦντας ἢ ἃ οἴονται δεῖν; Οὐκ ἔγωγ', ἔφη. Οἱ ἄρα τὰ περὶ ἀνθρώπους νόμιμα[58] εἰδότες τὰ δίκαια οὗτοι ποιοῦσιν; Πάνυ μὲν οὖν, ἔφη. Οὔκουν οἵ γε τὰ δίκαια ποιοῦντες δίκαιοί εἰσι; Τίνες γὰρ ἄλλοι; ἔφη. Ὀρθῶς ἄν ποτε ἄρα ὁριζοίμεθα ὁριζόμενοι δικαίους εἶναι τοὺς εἰδότας τὰ περὶ ἀνθρώπους νόμιμα; Ἔμοιγε δοκεῖ, ἔφη.

7. Σοφίαν δὲ τί ἂν φήσαιμεν εἶναι; εἰπέ μοι, πότερά σοι δοκοῦσιν οἱ σοφοί, ἃ ἐπίστανται, ταῦτα σοφοὶ εἶναι, ἢ εἰσί τινες ἃ μὴ ἐπίστανται σοφοί; Ἃ ἐπίστανται δῆλον ὅτι, ἔφη· πῶς γὰρ ἄν τις, ἅ γε μὴ ἐπίσταιτο, ταῦτα σοφὸς εἴη; Ἆρ' οὖν οἱ σοφοὶ ἐπιστήμῃ σοφοί εἰσι; Τίνι γάρ, ἔφη, ἄλλῳ τις ἂν εἴη σοφός, εἴ γε μὴ ἐπιστήμῃ; Ἄλλο δέ τι σοφίαν οἴει εἶναι ἢ ᾧ σοφοί εἰσιν[59]; Οὐκ ἔγωγε. Ἐπιστήμη ἄρα σοφία ἐστίν; Ἔμοιγε δοκεῖ. Ἆρ' οὖν δοκεῖ σοι ἀνθρώπῳ δυνατὸν εἶναι τὰ ὄντα πάντα ἐπίστασθαι; Οὐδὲ μὰ Δί' ἔμοιγε πολλοστὸν μέρος αὐτῶν. Πάντα μὲν ἄρα σοφὸν οὐχ οἷόν τε ἄνθρωπον εἶναι; Μὰ Δί', οὐ δῆτα, ἔφη. Ὃ ἄρα ἐπίσταται ἕκαστος, τοῦτο καὶ σοφός[60] ἐστιν; Ἔμοιγε δοκεῖ.

8. Ἆρ' οὖν, ὦ Εὐθύδημε, καὶ τἀγαθὸν οὕτω ζητη-

[58] Οἱ ἄρα τὰ . . νόμιμα. There seem combined in this sentence two ambiguities worth noticing, already spoken of in the course of the notes. It is assumed as beyond dispute,—or, rather, Euthydemus has allowed it to pass without question,—that they who know what is lawful (*νόμιμα*) will do it, making virtue depend on knowledge,—a partial truth only,—leaving out the emotions and passions. It is also tacitly assumed, that the just is identical with the lawful,—an assumption only warrantable, either on the supposition that laws are always what they should be, or when "the just" is used in a different sense from that it usually bears; principles, that is, of absolute right, accordance with which gives to actual laws their value.

[59] ἢ ᾧ σοφοί εἰσιν. Sc. ἢ τοῦτο ᾧ τινες or οἱ ἄνθρωποι σοφοί εἰσιν, the subject of εἰσίν being easily gathered from τις ἂν εἴη σοφός.

[60] καὶ σοφός. Sc. "wise in this respect as well" (as acquainted with it).

τέον ἐστί; Πῶς; ἔφη. Δοκεῖ σοι τὸ αὐτὸ πᾶσιν ὠφέλιμον εἶναι; Οὐκ ἔμοιγε. Τί δέ; τὸ ἄλλῳ ὠφέλιμον οὐ δοκεῖ σοι ἐνίοτε ἄλλῳ βλαβερὸν εἶναι; Καὶ μάλα, ἔφη. Ἄλλο δ' ἄν τι φαίης ἀγαθὸν εἶναι ἢ τὸ ὠφέλιμον; Οὐκ ἔγωγ', ἔφη. Τὸ ἄρα ὠφέλιμον[61] ἀγαθόν ἐστιν, ὅτῳ ἂν ὠφέλιμον ᾖ; Δοκεῖ μοι, ἔφη.

9. Τὸ δὲ καλὸν ἔχοιμεν ἄν πως ἄλλως εἰπεῖν, ἤ, εἰ ἔστιν[62], ὀνομάζεις καλὸν ἢ σῶμα ἢ σκεῦος ἢ ἄλλ' ὁτιοῦν, ὃ οἶσθα πρὸς πάντα καλὸν ὄν; Μὰ Δί' οὐκ ἔγωγ', ἔφη. Ἆρ' οὖν, πρὸς ὃ ἂν ἕκαστον χρήσιμον ᾖ, πρὸς τοῦτο ἑκάστῳ καλῶς ἔχει χρῆσθαι; Πάνυ μὲν οὖν, ἔφη. Καλὸν δὲ πρὸς ἄλλο τί ἐστιν ἕκαστον ἢ πρὸς ὃ ἑκάστῳ καλῶς ἔχει χρῆσθαι; Οὐδὲ πρὸς ἓν ἄλλο, ἔφη. Τὸ χρήσιμον ἄρα καλόν ἐστι, πρὸς ὃ ἂν ᾖ χρήσιμον; Ἔμοιγε δοκεῖ, ἔφη.

10. Ἀνδρίαν δέ, ὦ Εὐθύδημε, ἆρα τῶν καλῶν νομίζεις εἶναι; Κάλλιστον μὲν οὖν[63] ἔγωγ', ἔφη. Χρήσιμον ἄρα οὐ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρίαν; Μὰ Δί', ἔφη, πρὸς τὰ μέγιστα μὲν οὖν. Ἆρ' οὖν δοκεῖ σοι πρὸς τὰ δεινά τε καὶ ἐπικίνδυνα χρήσιμον

[61] Τὸ ἄρα ὠφέλιμον. This is a very simple account of "the good;" that it is that which is ultimately useful. But it is a very different account from Plato's. With him "the good" is an abstract transcendental quality, entirely independent of utility, by participation in which all phenomenal goods become such. The simpler view was probably that of the ex-historical Socrates.

[62] ἤ, εἰ ἔστιν. This is perhaps corrupt, or, if not, translate: "but as for the beautiful, could we define it in some other way," or "if it exists as beautiful, do you describe it as either a beautiful body," &c. There is no abstract beauty; but we can only speak of a beautiful body or vessel as having certain definite uses, fitness for which makes its beauty. An abstract beauty can be measured by nothing, for it has no definite use, and therefore no fitness or unfitness for any thing.

[63] Κάλλιστον μὲν οὖν. Cf. II. vii. 5 for the corrective force of μὲν οὖν. In the next sentence, οὐ must be taken with πρὸς τὰ ἐλάχιστα, "in matters not the least."

εἶναι τὸ ἀγνοεῖν αὐτά; Ἥκιστά γ' ἔφη. Οἱ ἄρα μὴ φοβούμενοι τὰ τοιαῦτα διὰ τὸ μὴ εἰδέναι τί ἐστιν οὐκ ἀνδρεῖοί εἰσιν; Νὴ Δί', ἔφη, πολλοὶ γὰρ ἂν οὕτω γε τῶν τε μαινομένων καὶ τῶν δειλῶν ἀνδρεῖοι εἶεν. Τί δὲ οἱ καὶ τὰ μὴ δεινὰ δεδοικότες; Ἔτι γε, νὴ Δία, ἧττον, ἔφη. Ἆρ' οὖν τοὺς μὲν ἀγαθοὺς πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα ὄντας ἀνδρείους ἡγῇ εἶναι, τοὺς δὲ κακοὺς δειλούς; Πάνυ μὲν οὖν, ἔφη. 11. Ἀγαθοὺς δὲ πρὸς τὰ τοιαῦτα νομίζεις ἄλλους τινὰς ἢ τοὺς δυναμένους αὐτοῖς καλῶς χρῆσθαι; Οὐκ, ἀλλὰ τούτους, ἔφη. Κακοὺς δὲ ἄρα τοὺς οἵους τούτοις[64] κακῶς χρῆσθαι; Τίνας γὰρ ἄλλους; ἔφη. Ἆρ' οὖν ἕκαστοι χρῶνται, ὡς οἴονται δεῖν; Πῶς γὰρ ἄλλως; ἔφη. Ἆρα οὖν οἱ μὴ δυνάμενοι καλῶς χρῆσθαι ἴσασιν, ὡς δεῖ χρῆσθαι; Οὐ δήπου γε, ἔφη. Οἱ ἄρα εἰδότες, ὡς δεῖ χρῆσθαι, οὗτοι καὶ δύνανται; Μόνοι γ', ἔφη. Τί δέ; οἱ μὴ διημαρτηκότες ἆρα κακῶς χρῶνται τοῖς τοιούτοις; Οὐκ οἶομαι, ἔφη. Οἱ ἄρα κακῶς χρώμενοι διημαρτήκασιν; Εἰκός γ', ἔφη. Οἱ μὲν ἄρα ἐπιστάμενοι τοῖς δεινοῖς τε καὶ ἐπικινδύνοις καλῶς χρῆσθαι ἀνδρεῖοί εἰσιν, οἱ δὲ διαμαρτάνοντες τούτου δειλοί; Ἔμοιγε δοκοῦσιν, ἔφη.

12. Βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρας ἡγεῖτο εἶναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε· τὴν μὲν γὰρ ἑκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἡγεῖτο, τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅπως ὁ ἄρχων βούλοιτο, τυραννίδα· καὶ ὅπου μὲν ἐκ τῶν τὰ νόμιμα ἐπιτελούντων[65] αἱ ἀρχαὶ καθίστανται, ταύτην τὴν πολι-

[64] *οἵους τούτοις.* Cf. I. iv. 6. This view of Courage is very much the same as that in Plato's Laches, where it is defined by Nicias to be "a knowledge of things terrible and not terrible in war" (195 A); but there Socrates pronounces this definition to be unsatisfactory, and the matter is left undecided.

[65] *τῶν τὰ νόμιμα ἐπιτελούντων.* "Those who fulfil all the legal requirements of the State."

τείαν ἀριστοκρατίαν ἐνόμιζεν εἶναι, ὅπου δ' ἐκ τιμημάτων, πλουτοκρατίαν, ὅπου δ' ἐκ πάντων, δημοκρατίαν.

13. Εἰ δέ τις αὐτῷ περί του ἀντιλέγοι μηδὲ ἔχων σαφὲς λέγειν, ἀλλ' ἄνευ ἀποδείξεως ἤτοι σοφώτερον φάσκων εἶναι, ὃν αὐτὸς λέγοι[66] ἢ πολιτικώτερον ἢ ἀνδρειότερον ἢ ἄλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἂν πάντα τὸν λόγον ὧδέ πως· 14. Φῂς σὺ ἀμείνω πολίτην εἶναι, ὃν σὺ ἐπαινεῖς, ἢ ὃν ἐγώ; Φημὶ γὰρ οὖν. Τί οὖν οὐκ ἐκεῖνο πρῶτον ἐπεσκεψάμεθα, τί ἐστιν ἔργον ἀγαθοῦ πολίτου; Ποιῶμεν τοῦτο. Οὐκοῦν ἐν μὲν χρημάτων διοικήσει κρατοίη ἂν ὁ χρήμασιν εὐπορωτέραν ποιῶν τὴν πόλιν; Πάνυ μὲν οὖν, ἔφη. Ἐν δέ γε πολέμῳ ὁ καθυπερτέραν τῶν ἀντιπάλων; Πῶς γὰρ οὔ; Ἐν δὲ πρεσβείᾳ ἆρα ὃς ἂν φίλους ἀντὶ πολεμίων παρασκευάζῃ; Εἰκότως γε. Οὐκοῦν καὶ ἐν δημηγορίᾳ ὁ στάσεις τε παύων καὶ ὁμόνοιαν ἐμποιῶν; Ἔμοιγε δοκεῖ. Οὕτω δὲ τῶν λόγων ἐπαναγομένων[67] καὶ τοῖς ἀντιλέγουσιν αὐτοῖς φανερὸν ἐγίγνετο τἀληθές. 15. Ὁπότε δὲ αὐτός τι τῷ λόγῳ διεξίοι, διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν[68] εἶναι λόγου· τοιγαροῦν πολὺ μάλιστα ὧν ἐγὼ οἶδα, ὅτε λέγοι, τοὺς ἀκούοντας ὁμολογοῦντας παρεῖχεν· ἔφη δὲ καὶ Ὅμηρον[69] τῷ Ὀδυσσεῖ ἀνα-

[66] ὃν αὐτὸς λέγοι. "The man whom he mentioned himself was either wiser" (than the one Socrates spoke of). For ἐπανῆγεν ἄν cf. I. iii. 4.

[67] ἐπαναγομένων. Sc. ἐπὶ τὴν ὑπόθεσιν.

[68] ταύτην τὴν ἀσφάλειαν. The article here is unusual, because it is clear that ταύτην is the predicate. I suppose τὴν ἀσφάλειαν means "the safety always assumed to be arrived at in logical discussion;" one might translate it, "the required security in argument lay here."

[69] Ὅμηρον. Cf. Odyss. viii. 171. Below, ὡς ἱκανὸν αὐτὸν ὄντα might have been in the dative. As Kühner suggests, it may be perhaps attracted to ἀσφαλῆ ῥήτορα εἶναι. Below, τῶν δοκούντων, κ.τ.λ., is, "what is readily approved by men," what men have no difficulty in admitting.

θεῖναι τὸ ἀσφαλῆ ῥήτορα εἶναι, ὡς ἱκανὸν αὐτὸν ὄντα διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἄγειν τοὺς λόγους.

CHAPTER VII.

1. *Ὅτι μὲν οὖν ἁπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, δοκεῖ μοι δῆλον ἐκ τῶν εἰρημένων εἶναι, ὅτι δὲ καὶ αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς εἶναι*[70] *ἐπεμελεῖτο, νῦν τοῦτο λέξω· πάντων μὲν γὰρ ὧν ἐγὼ οἶδα μάλιστα ἔμελεν αὐτῷ εἰδέναι, ὅτου τις ἐπιστήμων εἴη τῶν συνόντων αὐτῷ, ὧν δὲ προσήκει ἀνδρὶ καλῷ κἀγαθῷ εἰδέναι, ὅ,τι μὲν αὐτὸς εἰδείη, πάντων προθυμότατα ἐδίδασκεν, ὅτου δὲ αὐτὸς ἀπειρότερος εἴη, πρὸς τοὺς ἐπισταμένους ἦγεν αὐτούς. 2. Ἐδίδασκε δὲ καὶ μέχρι ὅτου δέοι ἔμπειρον εἶναι ἑκάστου πράγματος τὸν ὀρθῶς πεπαιδευμένον· αὐτίκα*[71] *γεωμετρίαν μέχρι μὲν τούτου ἔφη δεῖν μανθάνειν, ἕως ἱκανός τις γένοιτο, εἴ ποτε δεήσειε, γῆν μέτρῳ ὀρθῶς ἢ παραλαβεῖν ἢ παραδοῦναι ἢ διανεῖμαι, ἢ ἔργον ἀποδείξασθαι*[72]*· οὕτω δὲ τοῦτο ῥᾴδιον εἶναι μαθεῖν, ὥστε τὸν προσέχοντα τὸν νοῦν τῇ μετρήσει ἅμα τήν τε γῆν ὁπόση ἐστὶν εἰδέναι καὶ ὡς μετρεῖται ἐπιστάμενον ἀπιέναι. 3. Τὸ δὲ μέχρι τῶν δυσξυνέτων διαγραμμάτων γεωμετρίαν μανθάνειν*

[70] *αὐτοὺς εἶναι.* This is a less usual construction after *ἐπιμελεῖσθαι* than the genitive, as in I. ii. 55, *ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι.*

[71] *αὐτίκα.* "For instance." Cf. Plato, Repub. 340 D, *ἐπεὶ αὐτίκα ἰατρὸν καλεῖς σὺ τὸν ἐξαμαρτάνοντα περὶ τοὺς κάμνοντας;*

[72] *ἔργον ἀποδείξασθαι.* This seems to me to mean, "to mark out work" for labourers to do, although one would hardly perhaps have expected the middle; but I do not see what else the words can mean. Kühner considers the sense to be, "to give an account of his measurement," adopted in assigning land, &c.: as far as the usual force of *ἀποδείξασθαι* goes, this is right; but the whole phrase can hardly mean this.

ἀπεδοκίμαζεν· ὅ,τι μὲν γὰρ ὠφελοίη ταῦτα, οὐκ ἔφη ὁρᾶν· καίτοι οὐκ ἄπειρός γε αὐτῶν ἦν· ἔφη δὲ ταῦτα ἱκανὰ εἶναι ἀνθρώπου βίον κατατρίβειν καὶ ἄλλων πολλῶν τε καὶ ὠφελίμων μαθημάτων ἀποκωλύειν. 4. Ἐκέλευε δὲ καὶ ἀστρολογίας ἐμπείρους γίγνεσθαι, καὶ ταύτης μέντοι[73] μέχρι τοῦ νυκτός τε ὥραν καὶ μηνὸς καὶ ἐνιαυτοῦ δύνασθαι γιγνώσκειν ἕνεκα πορείας τε καὶ πλοῦ καὶ φυλακῆς, καὶ ὅσα ἄλλα ἡ νυκτὸς ἢ μηνὸς ἢ ἐνιαυτοῦ πράττεται, πρὸς ταῦτ' ἔχειν τεκμηρίοις χρῆσθαι, τὰς ὥρας τῶν εἰρημένων διαγιγνώσκοντας· καὶ ταῦτα δὲ ῥᾴδια εἶναι μαθεῖν παρά τε τῶν νυκτοθηρῶν καὶ κυβερνητῶν καὶ ἄλλων πολλῶν, οἷς ἐπιμελὲς ταῦτα εἰδέναι. 5. Τὸ δὲ μέχρι τούτου[74] ἀστρονομίαν μανθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ αὐτῇ[75] περιφορᾷ ὄντα καὶ τοὺς πλανήτας τε καὶ ἀσταθμήτους ἀστέρας γνῶναι, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αἰτίας αὐτῶν ζητοῦντας κατατρίβεσθαι, ἰσχυρῶς ἀπέτρεπεν· ὠφέλειαν μὲν γὰρ οὐδεμίαν οὐδ' ἐν τούτοις ἔφη ὁρᾶν· καίτοι οὐδὲ τούτων γε ἀνήκοος ἦν· ἔφη δὲ καὶ ταῦτα ἱκανὰ εἶναι κατατρίβειν ἀνθρώπου βίον καὶ πολλῶν καὶ ὠφελίμων ἀποκωλύειν. 6. Ὅλως δὲ τῶν οὐρανίων, ᾗ ἕκαστα ὁ θεὸς μηχανᾶται, φροντιστὴν γίγνεσθαι ἀπέ-

[73] καὶ ταύτης μέντοι. "This too, however, only up to the point of being able," &c. For ῥᾴδια instead of ῥᾴδιον cf. IV. ii. 40, ἃ τε ἐνόμιζεν ἐπιτηδεύειν κράτιστα εἶναι. The word may be used impersonally, although in the plural. Cf. Thucyd. iii. 88, θέρους γὰρ ἀδύνατα ἦν ἐπιστρατεύειν.

[74] μέχρι τούτου. What τούτου is, is explained by the sentence μέχρι τοῦ . . . γνῶναι.

[75] καὶ τὰ μὴ ἐν τῇ αὐτῇ. "The bodies also not carried round in the same revolution" (as the heavens generally). The fixed stars revolve with the heavens, the planets have a motion of their own. In καὶ τοὺς πλανήτας, the καί does not so much add something new to what has preceded, as particularize and explain it, for the planets are already included in the general expression τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ὄντα. Cf. I. i. 7, καὶ τοὺς μέλλοντας, κ.τ.λ., and the note there, where a particular case is mentioned of a general remark just made.

τρεπεν· οὔτε γὰρ εὑρετὰ ἀνθρώποις αὐτὰ ἐνόμιζεν εἶναι, οὔτε χαρίζεσθαι θεοῖς ἂν ἡγεῖτο τὸν ζητοῦντα ἃ ἐκεῖνοι σαφηνίσαι οὐκ ἐβουλήθησαν· κινδυνεῦσαι δ' ἂν ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμνῶντα οὐδὲν ἧττον ἢ Ἀναξαγόρας[76] παρεφρόνησεν, ὁ μέγιστον φρονήσας ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς ἐξηγεῖσθαι. 7. Ἐκεῖνος γὰρ λέγων μὲν τὸ αὐτὸ εἶναι πῦρ τε καὶ ἥλιον ἠγνόει, ὡς τὸ μὲν πῦρ οἱ ἄνθρωποι ῥᾳδίως καθορῶσιν, εἰς δὲ τὸν ἥλιον οὐ δύνανται ἀντιβλέπειν· καὶ ὑπὸ μὲν τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν, ὑπὸ δὲ τοῦ πυρὸς οὔ· ἠγνόει δέ, ὅτι καὶ τῶν ἐκ τῆς γῆς[77] φυομένων ἄνευ μὲν ἡλίου αὐγῆς οὐδὲν δύναται καλῶς αὔξεσθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαινόμενα πάντα ἀπόλλυται· φάσκων δὲ τὸν ἥλιον λίθον διάπυρον εἶναι καὶ τοῦτο ἠγνόει, ὅτι λίθος μὲν ἐν πυρὶ ὢν οὔτε λάμπει οὔτε πολὺν χρόνον ἀντέχει, ὁ δὲ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὢν διαμένει. 8. Ἐκέλευε δὲ καὶ λογισμοὺς μανθάνειν, καὶ τούτων δὲ ὁμοίως τοῖς ἄλλοις ἐκέλευε φυλάττεσθαι τὴν μάταιον πραγματείαν, μέχρι δὲ τοῦ ὠφελίμου πάντα καὶ αὐτὸς συνεπεσκόπει καὶ συνδιεξῄει τοῖς συνοῦσι. 9. Προέτρεπε δὲ σφόδρα καὶ ὑγιείας ἐπιμελεῖσθαι τοὺς συνόντας, παρά τε τῶν εἰδότων μανθάνοντας ὅσα ἐνδέχοιτο[78], καὶ ἑαυτῷ ἕκαστον προσέχοντα διὰ παντὸς τοῦ βίου, τί

[76] Ἀναξαγόρας. He was one of the Ionic physical school of philosophers (B.C. 500—430). He was a friend of Euripides and Pericles, and banished from Athens on a charge of impiety.

[77] ὅτι καὶ τῶν ἐκ τῆς γῆς. Some of the editors have καὶ ὅτι. Sauppe edits ὅτι καί, but explains it by supposing a "trajectio," or a removal of καί from the right place. It is clear that there are such cases, where particles are trajected, τε especially; but perhaps it is not so here. For καὶ τῶν ἐκ τῆς γῆς φυομένων seems to be "plants even," as contrasted tacitly with men, who have been already mentioned, and are in the speaker's mind assumed to require sunlight for their well-being.

[78] ἐνδέχοιτο. The verb is used impersonally. Cf. I. ii. 23, πῶς οὖν οὐκ ἐνδέχεται μὴ σωφρονεῖν;

βρῶμα ἢ τί πόμα ἢ ποῖος πόνος συμφέροι αὐτῷ, καὶ πῶς τούτοις χρώμενος ὑγιεινότατ' ἂν διάγοι· τοῦ γὰρ οὕτω προσέχοντος[79] *ἑαυτῷ ἔργον ἔφη εἶναι εὑρεῖν ἰατρὸν τὰ πρὸς ὑγίειαν συμφέροντα αὐτῷ μᾶλλον διαγιγνώσκοντα ἑαυτοῦ.* 10. *Εἰ δέ τις μᾶλλον ἢ κατὰ τὴν ἀνθρωπίνην σοφίαν ὠφελεῖσθαι βούλοιτο, συνεβούλευε μαντικῆς ἐπιμελεῖσθαι· τὸν γὰρ εἰδότα, δι' ὧν οἱ θεοὶ τοῖς ἀνθρώποις περὶ τῶν πραγμάτων σημαίνουσιν, οὐδέποτ' ἔρημον ἔφη γίγνεσθαι συμβουλῆς θεῶν.*

CHAPTER VIII.

1. *Εἰ δέ τις, ὅτι φάσκοντος αὐτοῦ*[80] *τὸ δαιμόνιον ἑαυτῷ προσημαίνειν, ἃ τε δέοι καὶ ἃ μὴ δέοι ποιεῖν, ὑπὸ τῶν δικαστῶν κατεγνώσθη θάνατος, οἴεται αὐτὸν ἐλέγχεσθαι περὶ τοῦ δαιμονίου ψευδόμενον, ἐννοησάτω πρῶτον μέν, ὅτι οὕτως ἤδη τότε πόρρω τῆς ἡλικίας ἦν, ὥστ', εἰ καὶ μὴ τότε, οὐκ*[81] *ἂν πολλῷ ὕστερον τελευτῆσαι τὸν βίον,*

[79] *τοῦ γὰρ οὕτω προσέχοντος.* The genitive *may* depend on *μᾶλλον*. Translate, "for he said that it would be hard work (*ἔργον*) to find a physician more skilled than the man who thus attends to himself, more skilled, that is, than himself in what relates to health." Ἑαυτοῦ is then also governed by *μᾶλλον*, and is added as a kind of afterthought, from *τοῦ προσέχοντος* being put at the head of the sentence some distance off, for the sake of emphasis. This is the way the passage is generally taken. I believe, however, that *τοῦ προσέχοντος* is governed by *ἔργον*. It would be a piece of work (hard work) for the man who, &c., . . . to find, &c.

[80] *φάσκοντος αὐτοῦ.* This perhaps depends on *κατεγνώσθη* (cf. Thucyd. vi. 61, *θάνατον κατέγνωσαν αὐτοῦ τε καὶ τῶν μετ' ἐκείνου*). If Socrates were warned by his supernatural adviser what to do and what not to do, it might be supposed, Xenophon says, that this adviser would have warned him not to do what eventually led to his death, because he did it.

[81] *ὥστ' . . . οὐκ.* Ὥστε with an infinitive is of course negatived by *μή*, not *οὐ*. Wherever therefore *οὐ* occurs in this construction, some particular reason will be found. Here it is a very simple matter, for *οὐ πολλῷ ὕστερον* are connected together and form a single idea, so that

εἶτα ὅτι τὸ μὲν ἀχθεινότατον τοῦ βίου καὶ ἐν ᾧ πάντες τὴν διάνοιαν μειοῦνται ἀπέλειπεν[82] *ἀντὶ δὲ τούτου τῆς ψυχῆς τὴν ῥώμην ἐπιδειξάμενος εὔκλειαν προσεκτήσατο, τήν τε δίκην*[83] *πάντων ἀνθρώπων ἀληθέστατα καὶ ἐλευθεριώτατα καὶ δικαιότατα εἰπὼν καὶ τὴν κατάγνωσιν τοῦ θανάτου πραότατα καὶ ἀνδρωδέστατα ἐνεγκών.* 2. *Ὁμολογεῖται γὰρ οὐδένα πω τῶν μνημονευομένων ἀνθρώπων κάλλιον θάνατον ἐνεγκεῖν· ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βιῶναι διὰ τὸ Δήλια*[84] *μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα ἐᾶν δημοσίᾳ ἀποθνήσκειν, ἕως ἂν ἡ θεωρία ἐκ Δήλου ἐπανέλθῃ· καὶ τὸν χρόνον τοῦτον ἅπασι τοῖς συνήθεσι φανερὸς ἐγένετο οὐδὲν ἀλλοιότερον διαβιοὺς ἢ τὸν ἔμπροσθεν χρόνον· καίτοι τὸν ἔμπροσθέν γε*[85] *πάντων ἀνθρώπων μάλιστα ἐθαυμάζετο ἐπὶ τῷ εὐθύμως τε καὶ εὐκόλως ζῆν.* 3. *Καὶ*

οὐ has nothing to do with *ὥστε*. When Demosthenes says *ὥστε οὐ μεμνῆσθαι* (De Coronâ 320, quoted by Kühner), the last two words are equivalent to *ἐπιλανθάνεσθαι*. The same principle explains why *οὐ* is found after *εἰ*, instead of *μή*. When Plato (Meno, 78 B) says, *εἴτε διδακτὸν εἴτ' οὐ διδακτόν*, the words *οὐ διδακτόν* are regarded as a single word, in the sense of "unteachable."

[82] *ἀπέλειπεν*. The imperfect is used, I think, because it refers, not so much to the final and momentary act of dissolution, but to his closing moments, viewed as extending through the whole period which elapsed from his condemnation to his death, somewhere about a month.

[83] *τήν τε δίκην*. "And after pleading on his trial;" where *δίκη* seems used loosely for his defence (*ἀπολογία*) on his trial.

[84] *Δήλια*. This refers to the annual *θεωρία* sent to Delos from Athens, in memory of the release from the annual tribute of human victims paid to the Cretans by Theseus. During the absence of the sacred vessel no one could be put to death at Athens.

[85] *καίτοι τὸν ἔμπροσθέν γε*. "And yet during his previous life, at all events." This is added because it might have been thought, that although his conduct was exactly what it was before, yet he might have been habitually low-spirited in temperament. But it was just the reverse: he was always cheerful then, at all events, whether he was afterwards or not (*γε*); but he was equally cheerful afterwards.

πῶς[86] ἄν τις κάλλιον ἢ οὕτως ἀποθάνοι; ἢ ποῖος ἂν εἴη θάνατος καλλίων ἢ ὃν ἂν κάλλιστά τις ἀποθάνοι; ποῖος δ' ἂν γένοιτο θάνατος εὐδαιμονέστερος τοῦ καλλίστου; ἢ ποῖος θεοφιλέστερος τοῦ εὐδαιμονεστάτου; 4. Λέξω δὲ καὶ ἃ Ἑρμογένους τοῦ Ἱππονίκου ἤκουσα περὶ αὐτοῦ· ἔφη γάρ, ἤδη Μελήτου γεγραμμένου αὐτὸν[87] τὴν γραφήν, αὐτὸς ἀκούων αὐτοῦ πάντα μᾶλλον ἢ περὶ τῆς δίκης διαλεγομένου λέγειν αὐτῷ, ὡς χρὴ σκοπεῖν ὅ,τι ἀπολογήσεται, τὸν δὲ τὸ μὲν πρῶτον εἰπεῖν· Οὐ γὰρ δοκῶ σοι τοῦτο μελετῶν διαβεβιωκέναι; ἐπεὶ δὲ αὐτὸν ἤρετο, ὅπως; εἰπεῖν αὐτόν, ὅτι οὐδὲν ἄλλο ποιῶν διαγεγένηται ἢ διασκοπῶν μὲν τά τε δίκαια καὶ τὰ ἄδικα, πράττων δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος, ἥπερ νομίζοι[88] καλλίστην μελέτην ἀπολογίας εἶναι. Αὐτὸς δὲ πάλιν εἰπεῖν· 5. Οὐχ ὁρᾷς, ὦ Σώκρατες, ὅτι οἱ Ἀθήνησι δικασταὶ πολλοὺς μὲν ἤδη μηδὲν ἀδικοῦντας[89] λόγῳ παραχθέντες ἀπέκτειναν,

[86] **Καὶ πῶς.** Cf. I. iii. 10. Below, *ὄν* is an accusative cognate after *ἀποθάνοι*.

[87] ***γεγραμμένου αὐτόν.*** The double accusative is very simple; *τὴν γραφήν* is a cognate accusative, and *γράφεσθαι* is equivalent in meaning to "to indict," "to accuse" (*διώκειν*). For this construction cf. Plato, Apol. 19 A, *Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην*. As *γράφομαι* in the middle has no perfect of its own, it borrows that of the passive. Cf. Demosth. Contra Midiam, 548, *τοῦθ' ἡδέως ὅτι Μειδίου μισθωσαμένου γέγραπται*, and 553, *εἰσεληλύθει καὶ διείλεκτο ἐκείνῳ*. *Πέπραγμαι* (Demosth., page 845) and *ἔσκεμμαι* (Plato, Leg. 867 E) are used in the same way.

[88] ***ἥπερ νομίζοι.*** This is curious. The clause above, *εἶπεν ὅτι διαγεγένηται*, might have been *εἶπεν ὅτι διαγεγενημένος εἴη* (cf. Xen. Anab. II. i. 3, *ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἴη*). Then, in the *oratio obliqua*, subsidiary clauses beginning with a relative are also in the optative mood, as a rule (cf. I. iv. 26), as Xen. Anab. VII. i. 34, *ἀπεκρίνατο ὅτι βουλεύσοιτο ὅ,τι δύναιτο ἀγαθόν*. These two rules account for the optative in *ἥπερ νομίζοι*.

[89] ***μηδὲν ἀδικοῦντας.*** I do not see very clearly why this is not *οὐδέν*. Perhaps it is because the sense is not so much "many although distinctly guiltless," as "many even supposing them guiltless;" i. e. the jurors were so notoriously led away by false or extraneous arguments to condemn certain persons, that it was

πολλοὺς δὲ ἀδικοῦντας ἀπέλυσαν; Ἀλλὰ νὴ τὸν Δία, φάναι αὐτόν, ὦ Ἑρμόγενες, ἤδη μου ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπολογίας, ἠναντιώθη τὸ δαιμόνιον. 6. Καὶ αὐτὸς εἰπεῖν· Θαυμαστὰ λέγεις· τὸν δέ· Θαυμάζεις, φάναι, εἰ τῷ θεῷ δοκεῖ βέλτιον εἶναι ἐμὲ τελευτᾶν τὸν βίον ἤδη; οὐκ οἶσθ', ὅτι μέχρι μὲν τοῦδε τοῦ χρόνου ἐγὼ οὐδενὶ ἀνθρώπων[90] ὑφείμην ἂν οὔτε βέλτιον οὔθ' ἥδιον ἐμοῦ βεβιωκέναι; ἄριστα μὲν γὰρ οἶμαι ζῆν τοὺς ἄριστα ἐπιμελομένους τοῦ ὡς βελτίστους γίγνεσθαι, ἥδιστα δὲ τοὺς μάλιστα αἰσθανομένους, ὅτι βελτίους γίγνονται. 7. Ἃ ἐγὼ μέχρι τοῦδε τοῦ χρόνου ἠσθανόμην ἐμαυτῷ συμβαίνοντα καὶ τοῖς ἄλλοις ἀνθρώποις ἐντυγχάνων καὶ πρὸς τοὺς ἄλλους παραθεωρῶν ἐμαυτὸν οὕτω διατετέλεκα περὶ ἐμαυτοῦ γιγνώσκων· καὶ οὐ μόνον ἐγώ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι οὕτως ἔχοντες περὶ ἐμοῦ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν ἐμέ, καὶ γὰρ οἱ τοὺς ἄλλους φιλοῦντες οὕτως ἂν εἶχον πρὸς τοὺς ἑαυτῶν φίλους, ἀλλὰ διόπερ καὶ αὐτοὶ ἂν οἴονται[91] ἐμοὶ σύνοντες βέλτιστοι γίγνεσθαι. 8. Εἰ δὲ βιώσομαι πλείω χρόνον, ἴσως ἀναγκαῖον ἔσται τὰ τοῦ γήρως[92] ἐπιτελεῖσθαι καὶ ὁρᾶν τε καὶ ἀκούειν ἧττον καὶ διανοεῖσθαι χεῖρον καὶ δυσμαθέστερον καὶ ἐπιλησμονέστερον ἀποβαίνειν καὶ ὧν

seen that the question of guiltiness or innocence was never fairly tried out. What Hermogenes says is, not that people were condemned who were innocent, but that, innocent or not, their condemnation was due to the inflammatory arguments of their accusers.

[90] *οὐδενὶ ἀνθρώπων.* "Would not concede to any man that he has lived," &c. For the dative, followed by the infinitive, cf. II. vi. 6, *τούτῳ πιστεύσομεν καὶ τοὺς λοιποὺς εὖ ποιήσειν.* Below, *πρὸς τοὺς ἄλλους παραθεωρῶν* is "examining myself in comparison with all others."

[91] *ἂν οἴονται.* The order is, *διόπερ οἴονται καὶ αὐτοὶ* ("they as well as I") *ἂν γίγνεσθαι.*

[92] *τὰ τοῦ γήρως κ.τ.λ.* "To pay as it were the debts of old age," to undergo the inconveniences attached to length of days, and regarded here as a kind of tax to be paid.

πρότερον βελτίων ἦν, τούτων χείρω γίγνεσθαι· ἀλλὰ μὴν ταῦτά γε μὴ αἰσθανομένῳ μὲν ἀβίωτος ἂν εἴη ὁ βίος, αἰσθανόμενον δὲ πῶς οὐκ ἀνάγκη χεῖρόν τε καὶ ἀηδέστερον ζῆν; 9. ἀλλὰ μὴν εἴ γε ἀδίκως ἀποθανοῦμαι, τοῖς μὲν ἀδίκως ἐμὲ ἀποκτείνασιν αἰσχρὸν ἂν εἴη τοῦτο· εἰ γὰρ τὸ ἀδικεῖν αἰσχρόν ἐστι, πῶς οὐκ αἰσχρὸν καὶ τὸ ἀδίκως ὁτιοῦν ποιεῖν; ἐμοὶ δὲ τί αἰσχρὸν τὸ ἑτέρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γνῶναι μήτε ποιῆσαι; 10. ὁρῶ δ' ἔγωγε καὶ τὴν δόξαν τῶν προγεγονότων ἀνθρώπων ἐν τοῖς ἐπιγιγνομένοις οὐχ ὁμοίαν καταλειπομένην τῶν τε ἀδικησάντων καὶ τῶν ἀδικηθέντων· οἶδα δέ, ὅτι καὶ ἐγὼ ἐπιμελείας τεύξομαι ὑπ' ἀνθρώπων[93], καὶ ἐὰν νῦν ἀποθάνω, οὐχ ὁμοίως τοῖς ἐμὲ ἀποκτείνασιν· οἶδα γὰρ ἀεὶ μαρτυρήσεσθαί[94] μοι, ὅτι ἐγὼ ἠδίκησα μὲν οὐδένα πώποτε ἀνθρώπων οὐδὲ χείρω ἐποίησα, βελτίους δὲ ποιεῖν ἐπειρώμην ἀεὶ τοὺς ἐμοὶ συνόντας. Τοιαῦτα μὲν πρὸς Ἑρμογένην τε διελέχθη καὶ πρὸς τοὺς ἄλλους. 11. Τῶν δὲ Σωκράτην γιγνωσκόντων, οἷος ἦν, οἱ ἀρετῆς ἐφιέμενοι πάντες ἔτι καὶ νῦν διατελοῦσι πάντων μάλιστα ποθοῦντες ἐκεῖνον, ὡς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν. Ἐμοὶ μὲν δὴ τοιοῦτος ὤν, οἷον ἐγὼ διήγημαι, εὐσεβὴς μὲν οὕτως, ὥστε μηδὲν ἄνευ τῆς τῶν θεῶν γνώμης ποιεῖν, δίκαιος δέ, ὥστε βλάπτειν μὲν μηδὲ μικρὸν μηδένα, ὠφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους αὐτῷ, ἐγκρατὴς δέ, ὥστε μηδέποτε προαιρεῖσθαι τὸ ἥδιον ἀντὶ τοῦ βελτίονος, φρόνιμος δέ, ὥστε μὴ διαμαρτάνειν κρίνων τὰ βελτίω καὶ τὰ χείρω, μηδὲ ἄλλου προσδέεσθαι[95],

[93] ὑπ' ἀνθρώπων. This construction is used because ἐπιμελείας τεύξομαι is equivalent to a passive verb; θεραπευθήσομαι or the like. Cf. III. iv. 1, τραύματα ὑπὸ τῶν πολεμίων τοσαῦτα ἔχων. See note on II. vi. 38.

[94] μαρτυρήσεσθαι. The future middle is here used passively. Cf. Thucyd. i. 142, τῇ τῶν χρημάτων σπάνει κωλύσονται. So ὠφελήσεσθαι (I. vi. 14). Cf. also I. i. 8.

[95] μηδὲ ἄλλου προσδέεσθαι.

ἀλλ' αὐτάρκης εἶναι πρὸς τὴν τούτων γνῶσιν, ἱκανὸς δὲ καὶ λόγῳ εἰπεῖν τε καὶ διορίσασθαι τὰ τοιαῦτα, ἱκανὸς δὲ καὶ ἄλλους δοκιμάσαι τε καὶ ἁμαρτάνοντας ἐξελέγξαι καὶ προτρέψασθαι ἐπ' ἀρετὴν καὶ καλοκἀγαθίαν, ἐδόκει τοιοῦτος εἶναι, οἷος ἂν εἴη ἄριστός τε ἀνὴρ καὶ εὐδαιμονέστατος· εἰ δέ τῳ μὴ ἀρέσκει ταῦτα, παραβάλλων τὸ ἄλλων ἦθος πρὸς ταῦτα οὕτω κρινέτω.

"Nor to want any other person's aid beyond himself (*πρός*)." Cf. Thucyd. i. 68, *διδασκαλίας δὲ ἂν ὡς οὐκ εἰδόσιν προσέδει.* Below, *εἰ δέ τῳ, κ.τ.λ.*, corresponds to *ἐμοὶ μὲν ἐδόκει.*

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